

Thulaathiyyaat

Reports of Imaam Ahmad that have only
three narrators
between him and the Prophet ﷺ

from Musnad al-Imaam
Ahmad ibn Hanbal
(may Allah have mercy on him)

Foreword by
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Musnad Ahmad ibn Hanbal

(may Allah have mercy on him)

Reports of Imaam Ahmad that have only three narrators between him and the Prophet ﷺ

Shaykh Muhammad ibn Ahmad ibn Saalim as-Saffaareenee al-Hanbalee رحمه الله

(1114 - 1188 AH)

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بسم الله الرحمن الرحيم



Foreword

Praise be to Allah, Lord of the Worlds, and may His blessings and peace be upon the noblest of the Prophets and Messengers–our Prophet Muhammad, and all his family members and Companions.

Amongst the countless blessings which Almighty Allah has bestowed upon the Muslims is that He has preserved their religion for them and provided the appropriate means for Islam to be safeguarded and preserved, in that He has raised erudite scholars through whom the Sunnah of the Noble Prophet, Muhammad ibn 'Abdullaah ﷺ, the seal of the prophets, has been preserved. Thus the Book of Allah and the Sunnah of the Prophet ﷺ provide evidence against mankind. One of the scholars through whom Allah preserved the Sunnah was Imaam Ahmad ibn Hanbal رحمه الله, and one of the books that he wrote to preserve the Sunnah is al-Musnad, which is one of the major collections of the noble Sunnah.

Muslim scholars, particularly hadeeth scholars, were keen on ahaadeeth with few narrators between the hadeeth reporter and the Prophet ﷺ. In fact, Imaam Ahmad reported more than three hundred "thulaathiyyat", ahaadeeth with only three narrators between him and the Prophet ﷺ. These ahaadeeth were collected from al-Musnad by Shaykh Muhammad ibn Ahmad ibn Saalim as-Saffaareenee al-Hanbalee رحمه الله in a separate book.

This example clearly points to the great care shown by hadeeth scholar to the Prophet's Sunnah, as they were keen to compile the Sunnah with the soundest chains of narrators (isnaad) and convey it in the easiest manner possible, from leading scholars of hadeeth who were of extremely good character and who approached the reports with accuracy and deep knowledge, in compliance with to the Prophet's instructions: "Convey [whatever you learn] from me, even if it is just one verse." (Narrated by al-Bukhaaree)

Darussalaam International has undertaken to translate Thulaathiyyaat Musnad al-Imam Ahmad into English, in an effort to convey the Sunnah of the Prophet ﷺ and introduce people to the learned hadeeth scholars whom Allah, may He be exalted, has guided and enabled to transmit and preserve the Sunnah of the Prophet ﷺ.

I pray to Almighty Allah to reward immensely all those who have contributed to this major project, enable us to follow in the footsteps of the Prophet ﷺ and to make us adhere to his Sunnah.

May Allah bestow His blessings and peace upon our Prophet and all his family and Companions.

Shaykh Saalih ibn 'Abdul-Azeez ibn Muhammad Aal ash-Shaykh
Minister of Islamic Affairs, Endowments, Da'wah and Guidance, Kingdom of Saudi Arabia

Translation, has a story

In March 2010, I had the pleasure of meeting *Shaykh* Saalih 'Abdul-Azeez ibn Muhammad Aal ash-Shaykh, Minister of Islamic Affairs, Endowments, *Da'wah* and Guidance, Kingdom of Saudi Arabia, to discuss the issue of embarking on a monumental project, namely the translation of the *Musnad* of *Imaam* Ahmad ibn Hanbal. He was extremely pleased and appreciative of this idea as it was the first time that a publishing house would actually embark on such a noble project. *Shaykh* Saalih 'Abdul-Azeez ibn Muhammad Aal ash-Shaykh is not only the Minister of Islamic Affairs, Endowments, *Da'wah* and Guidance but also a famous scholar and one of the renowned personalities of Aal-ash-Shaykh family. He suggested that before working on the full project of translating the *Musnad*, it would be beneficial to translate the *Thulaathiyyaat* of *Imam* Ahmad first. The *Thulaathiyyaat* comprises those *ahaadeeth* with only three narrators in the chain of transmitters (*isnaad*) between *Imaam* Ahmad and the Prophet ﷺ.

I welcomed his suggestion and Darussalam Research Department, Riyadh, Saudi Arabia, immediately began work on it. First, I requested Qari Muhammad Iqbal to go through the *Musnad* and collect all those *ahaadeeth* with three narrators between *Imaam* Ahmad and the prophet ﷺ, which he diligently did. We then compared those *ahaadeeth* with the various books of *hadeeth*. After these *ahaadeeth* have been carefully checked, I sent them to Nasir Khattab, who is originally from Syria but currently resides in Canada, for translation. Br. Nasir has been working with Darussalam for the past sixteen years and has extensive experience in translating works of *hadeeth*. After he completed the translation, the work was given to his wife, Huda Khattab, for the initial editing. The book was then sent to Br. Ibrahim in Houston, who is originally from Jordan, for any comments and suggestions. Br. Ibrahim studied with the students of *Shaykh* al-Albaanee and is currently the *imaam* of a *masjid* and has been involved in *da'wah* work for the past twelve years. The book was then sent to Hafiz Abdul-Wahid in Houston, who is a graduate of Muhammadi University, Okara, Pakistan. He belongs to a famous and noble religious family. His father, *Shaykh* 'Abdul Majid Shodari, was a famous speaker, caller and author of many works. From his maternal side he is the grandson of a very famous scholar, *Shaykh* Ahmad Ali Lahori. Abdul Wahid read the work and made valuable comments and suggestions.

Afterwards the book was sent to Sajid Chaudhary for another round of editing. Mr. Chaudhary was raised and educated in the United States of America. He holds two university degrees and has a strong command of the English language as well as experience in editing Islamic books. He provided valuable editing suggestions, and after that it was sent to Abu Hamzah Larbi Benrezzouk, who is of Moroccan descent but was raised and studied in the UK. He is currently a lecturer in linguistics and English language at *Imam* Muhammad ibn Saud University, Riyadh. Abu Hamzah is a very special brother who has an excellent command of both Arabic and English. He meticulously went through the entire text, comparing the translation with the original Arabic, making the necessary changes and supplying informative footnotes, where necessary, to clarify and explain certain points and concepts. He also relied on the work of *Shaykh* ʿAbdul-Qaadir al-Arna'out, among other scholars who have extensively commented on *hadeeth* books, with a view to providing the most accurate translation of certain words and phrases. When this was done, Muhammad Nazir Khan went through it for final checking.

My desire was to have this monumental work printed in the best manner. Therefore, we decided to have it printed in four colours, beautifully designed, using the best quality paper and the strongest binding. I pray that this will revolutionize the way books of *hadeeth* are printed in English. *Al-hamdulillaah*, Darussalam has a very dedicated team of book designers and layout professionals. I assigned the task of creating the design and layout of this book to Br. Zulfiqar Mahamood, who is in charge of the Design Department at Darussalam, Riyadh, and who holds a master's degree in fine arts. The end result of this long process is what you, dear reader, have currently in your hands. Darussalam's aim is to produce Islamic books in a manner that will be highly enjoyed by its readers.

I must thank *Shaykh* Saalih ʿAbdul-Azeez ibn Muhammad Aal ash-Shaykh, Minister of Islamic Affairs, Endowments, *Daʿwah* and Guidance, for his valuable suggestion. I pray to Almighty Allah to accept our efforts to spread the message of Islam to all corners of the world.



CHAPTERS

CHAPTERS

من مسند

سيدنا أبي عبدالرحمن عبدالله
بن
عمر بن الخطاب رضي الله عنهما

From the ***Musnad*** of

Abu ʿAbdur-Ra<u>h</u>maan ʿAbdullaah
ibn ʿUmar رضي الله عنهما



1

حَدَّثَنَا سُفْيَانُ: حَدَّثَنِي عَبْدُاللهِ بْنُ دِينَارٍ، سَمِعَ ابْنَ عُمَرَ ﷺ يَقُولُ:

نَهَى رَسُولُ اللهِ ﷺ عَنْ بَيْعِ الْوَلَاءِ، وَعَنْ هِبَتِهِ.

[مسند أحمد:٢/٩، إسناده صحيح على شرط الشيخين]

Sufyaan [ibn 'Uyayanah] narrated to us from 'Abdullaah ibn Deenaar who said that he heard 'Abdullaah ibn 'Umar ﷺ say,

"The Messenger of Allah ﷺ prohibited the sale of *walaa'* or giving it away.[1]"

(*Musnad Ahmad,* Vol. 2, p. 9. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

1 - When a person frees a slave, he becomes a "relative" (in a limited and restricted sense) of the person who frees him. This relationaship is called *walaa'*. *Muwaalaat* is the act of establishing *walaa'*. When slaves are manumitted a special relationship called *walaa'* starts to exist between the previous master and the freed slave. Apart from the sentiments of loyalty and support that the term implies, and that are so important in a society that is organized on kinship groups, *walaa'* can be financially important in that by virtue of his act of manumission the master acquires the right to inherit from his freedman if the latter dies without any heirs by blood. Still, this right to *walaa'* was not a proprietary right to be bought or sold or given as a gift; it was akin to a family relationship that was inalienable. The Prophet ﷺ was reported to have said that *walaa'* belonged to the manumitter, and he prohibited the sale of *walaa'* or giving it as a gift. (LB)

2

حَدَّثَنَا سُفْيَانُ: حَدَّثَنِي عَبْدُاللهِ بْنُ دِينَارٍ عَنِ ابْنِ عُمَرَ ﷺ عَنِ النَّبِيِّ ﷺ قَالَ:

«لَا تَدْخُلُوا عَلَى هَؤُلَاءِ الْقَوْمِ الَّذِينَ عُذِّبُوا إِلَّا أَنْ تَكُونُوا بَاكِينَ، فَإِنْ لَمْ تَكُونُوا بَاكِينَ، فَلَا تَدْخُلُوا عَلَيْهِمْ، فَإِنِّي أَخَافُ أَنْ يُصِيبَكُمْ مِثْلُ مَا أَصَابَهُمْ».

[مسند أحمد: ٢/٩، إسناده صحيح على شرط الشيخين]

Sufyaan [ibn 'Uyayanah] narrated to us from 'Abdullaah ibn Deenaar from 'Abdullaah ibn'Umar ﷺ that the Prophet ﷺ said,

"Do not enter the ruins of the people who were previously punished unless you are weeping.[2] If you are not weeping, then do not enter their ruins, for I fear that what has befallen them may also befall you."[3]

(*Musnad Ahmad,* Vol. 2, p. 9. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

2 - The Prophet ﷺ said this to his companions when he led them, in 9 AH, in an expedition to Tabook (about 400 miles north of Madeenah) against the Roman forces on a reported invasion from Syria and reached al-Hijr, one of the archaeological remains of the Thamood, to whom Allah sent Prophet Saalih ﷺ. The arrogant Thamood people were severely punished by Allah when He sent to them thunderbolts, followed hy terrible earthquakes which destroyed their homes and buried them: "So the mighty blast took the wrong-doers unawares, and they lay prostrate in their homes before the morning." (*Surat Hood,* 11:67) (LB)

3 - According to *Sheikh* 'Abdul-'Azeez ibn Baaz (may Allah have mercy on him), it is not permissible to visit the ruins of the people who were punished by Allah if the purpose of the visit is mere sightseeing. (Permenant Committee *fatwa* no. 26/394) Even the Prophet ﷺ hurried as he passed by *Waadi Muhassar* between Mina and Muzdalifah, the very place where Allah destroyed Abrahah and his forces that came with a mighty army and elephants to destroy the ka'bah. If one happens to pass by such ruins, one must contemplate the punishment that Allah inflicted on the sinners who disobeyed Him blatantly and feel the awe of the situation to the point of weeping, otherwise one should hurry and leave.

3

حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الله بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ ﷺ :

سُئِلَ النَّبِيُّ ﷺ عَنِ الضَّبِّ؟ فَقَالَ: «لَا آكُلُهُ وَلَا أُحَرِّمُهُ».

[مسند أحمد: ٢/٩، إسناده صحيح على شرط الشيخين]

Sufyaan [ibn 'Uyayanah] narrated to us from 'Abdullaah ibn Deenaar from 'Abdullaah ibn 'Umar ﷺ who said,

"The Prophet ﷺ was asked about the [ruling on eating] the *dabb*[4], and he replied, 'I neither eat it, nor forbid it.'"

(*Musnad Ahmad*, Vol. 2, p. 9. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

4 - *Dabb* is a large spine-tailed lizard (Uromastix spinipes) found in Egypt, Arabia and Palestine. The Prophet ﷺ disliked eating it even though many Arabs used to eat it but, he did not like eating it for mere personal reasons.

4

حَدَّثَنَا سُفْيَانُ: سَمِعْتُهُ مِنِ ابْنِ دِينَارٍ، عنِ ابْنِ عُمَرَ ﷺ عَنِ النَّبِيِّ ﷺ:
«إِذَا سَلَّمَ عَلَيْكَ الْيَهُودِيُّ، فَإِنَّمَا يَقُولُ: السَّامُ عَلَيْكَ، فَقُلْ: وَعَلَيْكَ»، وَقَالَ مَرَّةً: «إِذَا سَلَّمَ عَلَيْكُمُ الْيَهُودُ؛ فَقُولُوا: وَعَلَيْكُمْ، فَإِنَّهُمْ يَقُولُونَ: السَّامُ عَلَيْكُمْ».

[مسند أحمد: ٢/٩، إسناده صحيح على شرط الشيخين]

Sufyaan [ibn ʽUyayanah] narrated to us from ʽAbdullaah ibn Deenaar from ʽAbdullaah ibn ʽUmar ﷺ that the Prophet ﷺ said, "Whenever a Jew greets you [with *salaam* salutations],' he actually says *as-saamu' alayka* (i.e. death be upon you); therefore, reply by saying, '*Wa 'alayka* (and upon you).'" On another occasion he said, "If a Jew greets you [with *salaam* salutations], then say "*'Alaykum* (upon you),' for the Jews actually say, '*as-saamu 'alaykum* (death be upon you).'"[5]

(*Musnad Ahmad*, Vol. 2, p. 9. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

5 - According to *Sheikh* Muhammad ibn ʽUthaymeen, if a non-Muslim greets a Muslim with the Islamic greeting, it is either one of two cases: if he articulates the greeting by pronouncing *"assallaamu 'alaykum"* correctly then we can either return the greeting by saying, *"wa 'alaykum-us-salaam,"* or simply *"wa 'alaykum"*. However, if we are not certain that he has pronounced the greeting correctly, then we can only say, *"wa 'alaykum"*. (*Sheikh* Muhammad ibn ʽUthaymeen's *Fatwa* Collection, Vol. 2, pp. 97-8)

5

حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الله بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ ﷺ عَنِ النَّبِيِّ ﷺ قَالَ:
«إِذَا كُنْتُمْ ثَلَاثَةً، فَلَا يَتَنَاجَ اثْنَانِ دُونَ الثَّالِثِ»، وَقَالَ مَرَّةً: إِنَّ النَّبِيَّ ﷺ نَهَى أَنْ يَتَنَاجَى الرَّجُلَانِ دُونَ الثَّالِثِ، إِذَا كَانُوا ثَلَاثَةً.

[مسند أحمد: ٩/٢، إسناده صحيح على شرط الشيخين]

Sufyaan [ibn 'Uyayanah] narrated to us from 'Abdullaah ibn Deenaar from 'Abdullaah ibn 'Umar ﷺ that the Prophet ﷺ said, "If you are a group of three, two of you should not engage in a private conversation, leaving out the third." On another occasion, Ibn 'Umar said that the Prophet ﷺ forbade two men in a group of three from conducting a private conversation, leaving out the third. [6]

(*Musnad Ahmad*, Vol. 2, p. 9. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

6 - In *al-Muwwatta'*, *Imaam* Maalik reports a similar *hadeeth* on the authority of 'Abdullaah ibn Deenaar who said that he was with 'Abdullaah ibn 'Umar at the house of Khaalid ibn 'Uqbah when a man came and wanted to speak to 'Abdullaah ibn 'Umar. 'Abdullaah ibn Deenaar was the only other person present, so 'Abdullaah ibn 'Umar called another man so that they were four and said to 'Abdullaah ibn Deenaar and the other man whom he had called, "Go a little way off together, because I heard the Messenger of Allah ﷺ say, 'Two individuals must not hold a private conversation to the exclusion of another.'" The Qur'an also says in this respect, "Secret counsels are only inspired by Satan in order that he may cause grief to the believers." (*Surat al-Mujaadilah*, 58:10)

6

حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ ﵄ قَالَ:

كَانَ رَسُولُ اللهِ ﷺ يُبَايِعُ عَلَى السَّمْعِ وَالطَّاعَةِ، ثُمَّ يَقُولُ: «فِيمَا اسْتَطَعْتَ» وَقَالَ مَرَّةً: فَيُلَقِّنُ أَحَدَنَا: «فِيمَا اسْتَطَعْتَ».

[مسند أحمد: ٩/٢، إسناده صحيح على شرط الشيخين]

Sufyaan [ibn 'Uyayanah] narrated to us from 'Abdullaah ibn Deenaar from 'Abdullaah ibn 'Umar ﵄ who said,

"The Messenger of Allah ﷺ would take the pledge of allegiance [from people] with the vow to hear and obey. Then he would say [to each one of them], 'As much as you can.' On one occasion Ibn 'Umar said, 'The Prophet ﷺ would then teach each one of us to say, 'as much as you can.'"

(*Musnad Ahmad*, Vol. 2, p. 9. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

7

حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الله بْنِ دِينَارٍ قَالَ: سَمِعْتُ عَبْدَ الله بْنَ عُمَرَ ﷺ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ:

«الْبَيِّعَانِ بِالْخِيَارِ مَا لَمْ يَتَفَرَّقَا، أَوْ يَكُونَ بَيْعَ خِيَارٍ».

[مسند أحمد: ٩/٢، إسناده صحيح على شرط الشيخين]

Sufyaan [ibn 'Uyayanah] narrated to us from 'Abdullaah ibn Deenaar from 'Abdullaah ibn 'Umar ﷺ who said, that he heard the Prophet ﷺ say,

"The two parties to a transaction have the choice of either going ahead with the transaction or cancelling it so long as they have not yet parted, unless it is an optional sale."[7]

(*Musnad Ahmad*, Vol. 2, p. 9. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

7 - The buyer and the seller have the option to cancel their sale as long as they have not parted ways from the place where the sale has taken place. As long as the two parties have not left the place where they have transacted, they have the option to continue with the sale or cancel it. Once they have parted, the sale would become final unless the two agree to grant each other a longer grace period even after the separation. A conditional sale is a sale contract which provides an option to the buyer to annul it. The word *khiyaar* (option) is used to express an option within a certain period after the conclusion of a bargain during which either of the parties may cancel it. (LB)

8

حَدَّثَنَا سُفْيَانُ عَنْ زَيْدِ بْنِ أَسْلَمَ: سَمِعَ ابْنَ عُمَرَ ﵄ ابْنُ ابْنِهِ عَبْدُ اللهِ بْنُ وَاقِدٍ: يَا بُنَيَّ، سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ:

«لَا يَنْظُرُ اللهُ عَزَّ وَجَلَّ إِلَى مَنْ جَرَّ إِزَارَهُ خُيَلَاءَ».

[مسند أحمد: ٢/١٠، إسناده صحيح على شرط الشيخين]

Sufyaan [ibn 'Uyayanah] narrated to us from Zayd ibn Aslam that 'Abdullaah ibn 'Umar ﵄ said to his grandson 'Abdullaah ibn Waaqid, "My son, I heard the Messenger of Allah ﷺ say,

'Allah will not look [mercifully] upon anyone who lets his *izaar* (lower garment) drag [on the ground] out of pride.'"[8]

(*Musnad Ahmad,* Vol. 2, p. 10. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

8 - *Imaam* al-Bukhaaree has reported a similar *hadeeth* in which the Messenger of Allah ﷺ said, "Whoever drags his lower garment out of pride, Allah will not look at him on the Day of Resurrection." He has also reported another *hadeeth* which does not include the restriction of dragging one's lower garment out of pride, namely, the Prophet's statement: "[Any part of the lower garment] which is below the ankle is in the Fire."

9

حَدَّثَنَا سُفْيَانُ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ ﵄:

دَخَلَ رَسُولُ اللهِ ﷺ مَسْجِدَ بَنِي عَمْرِو بْنِ عَوْفٍ، مَسْجِدَ قُبَاءَ، يُصَلِّي فِيهِ فَدَخَلَتْ عَلَيْهِ رِجَالُ الْأَنْصَارِ يُسَلِّمُونَ عَلَيْهِ، وَدَخَلَ مَعَهُ صُهَيْبٌ، فَسَأَلْتُ صُهَيْبًا: كَيْفَ كَانَ رَسُولُ اللهِ ﷺ يَصْنَعُ إِذَا سُلِّمَ عَلَيْهِ؟ قَالَ: يُشِيرُ بِيَدِهِ. قَالَ سُفْيَانُ: قُلْتُ لِرَجُلٍ: سَلْ زَيْدًا أَسَمِعْتَهُ مِنْ عَبْدِ اللهِ؟ وَهِبْتُ أَنَا أَنْ أَسْأَلَهُ، فَقَالَ: يَا أَبَا أُسَامَةَ، سَمِعْتَهُ مِنْ عَبْدِ اللهِ بْنِ عُمَرَ ﵄؟. قَالَ: أَمَّا أَنَا فَقَدْ رَأَيْتُهُ فَكَلَّمْتُهُ.

[مسند أحمد: ٢/١٠، إسناده صحيح على شرط الشيخين]

Sufyaan [ibn 'Uyayanah] narrated to us from Zayd ibn Aslam from 'Abdullaah ibn 'Umar ﵄ who said,

"The Messenger of Allah ﷺ entered the mosque of Banu 'Amr ibn 'Awf, Masjid Qubaa', to pray. Some men from among the *Ansaar* (Helpers) came in to greet him. Suhayb was with him. So I asked Suhayb, 'What did the Messenger of Allah ﷺ do when he was greeted [while in the prayer]?' He replied, 'He gestured with his hand.'" [9] Sufyaan said, "I said to a man: Ask Zayd [ibn Aslam] if he had heard this report from 'Abdullaah [ibn 'Umar], for I felt too shy to ask him myself. The man asked [Zayd], 'O Abu Usaamah[10], did you hear it from 'Abdullaah ibn 'Umar?' Zayd replied, 'Yes, I saw him and I even spoke to him.'"

(*Musnad Ahmad,* Vol. 2, p. 10. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

9 - It was the Prophet's practice that whenever he was greeted while he was in prayer he would sometimes gesture with his right hand by moving it a little away from the left with the palm facing down. At other times, he would gesture with his index finger, and yet at other times he would move his head. All of these ways of responding to greetings have been related by several companions, such as 'Abdullaah ibn 'Umar, Bilaal ibn Rabaah and Jaabir ibn 'Abdullaah (may Allah be pleased with them). We understand from this that there will be no blame on anyone who enters the mosque and greets the Muslims even if they are engaged in prayer, for the Prophet ﷺ did not object to those people who greeted him while he was praying.

10 - This was the honorary title (*kunyah*) of Zayd ibn Aslam. (LB)

10

حَدَّثَنَا سُفْيَانُ سَمِعَ صَدَقَةَ: ابْنُ عُمَرَ ﷺ يَقُولُ- يَعْنِي- عَنِ النَّبِيِّ ﷺ:
«يُهِلُّ أَهْلُ نَجْدٍ مِنْ قَرْنٍ، وَأَهْلُ الشَّامِ مِنَ الْجُحْفَةِ، وَأَهْلُ الْيَمَنِ مِنْ يَلَمْلَمَ». وَلَمْ يَسْمَعْهُ ابْنُ
عُمَرَ ﷺ، وَسَمِعَ النَّبِيَّ ﷺ: «مُهَلُّ أَهْلِ الْمَدِينَةِ مِنْ ذِي الْحُلَيْفَةِ». قَالُوا لَهُ: فَأَيْنَ أَهْلُ الْعِرَاقِ؟
قَالَ ابْنُ عُمَرَ ﷺ: لَمْ يَكُنْ يَوْمَئِذٍ.

[مسند أحمد: ٢/١١، إسناده صحيح على شرط مسلم]

Sufyaan [ibn 'Uyayanah] narrated to us that Sadaqah [ibn Yasaar] that he heard 'Abdullaah ibn 'Umar ﷺ say that the Prophet ﷺ said,

"The people of Najd assume the state of *ihraam* from Qarn, the people of Syria from al-Juhfah, and the people of Yemen from Yalamlam." 'Abdullaah bn 'Umar did not hear the statement "the people of Yemen from Yalamlam."[11] 'Abdullaah ibn 'Umar also heard the Prophet ﷺ say, "The people of Madeenah assume the state of *ihraam* from Dhu-l-Hulayfah." Those who were listening to him asked, "Where can the people of Iraq assume the state of *ihraam* from?" Ibn 'Umar replied, "There were no Muslims in Iraq at that time."

(*Musnad Ahmad*, Vol. 2, p. 11. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

10- This *hadeeth* pertains to the commencement of the rites of *Hajj* or *'Umrah*. *Hajj* begins by assuming the state of *ihraam*, which is an act of worship that entails taking a bath (*ghusl*) and wearing two sheets of cloth (preferably white) for men and any regular *hijaab* for women (without covering the face). This practice is restricted to a place called *meeqaat*. Based on where the pilgrim travels from, there are specific places that are mentioned in the *hadeeth*. According to *Shaykh* 'Abdul-'Azeez ibn Baaz (*rahimahullaah*), if a person intends to perform *Hajj* or *'Umrah* but passes the *meeqaat*, he must return to it and assume the state of *ihraam* from there. As for the person who does not intend to do *Hajj* or *'Umrah* (and has a different purpose for entering Makkah) he does not have to assume the state of *ihraam* and can enter Makkah without it. He said, "This is the more correct of the two opinions of Muslims scholars."

11

حَدَّثَنَا سُفْيَانُ قَالَ: سَمِعَ عَمْرٌو ابْنَ عُمَرَ رضي الله عنهما:

كُنَّا نُخَابِرُ وَلَا نَرَى بِذَلِكَ بَأْسًا، حَتَّى زَعَمَ رَافِعُ بْنُ خَدِيجٍ أَنَّ رَسُولَ اللهِ ﷺ نَهَى عَنْهُ، فَتَرَكْنَاهُ.

[مسند أحمد: ٢/١١، إسناده صحيح على شرط الشيخين]

Sufyaan [ibn 'Uyayanah] narrated to us from 'Amr [ibn Deenaar] who said that he heard 'Abdullaah ibn 'Umar ﷺ say,

"We used to rent land for cultivation in return for a share of the harvest[12], and we did not see anything wrong with that until Raafi' [ibn Khadeej] claimed that the Messenger of Allah ﷺ forbade it. Then we gave up this practice."

(*Musnad Ahmad,* Vol. 2, p. 11. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

12- *Al-mukhaabarah* is an agreement to lease land on rent for cultivation with the condition to share the produce in a given percentage. In a *hadeeth* similar to this one the Prophet ﷺ permitted his companions to practise this form of transaction with the people of Khaybar, hence the name *mukhaabarah*. *Imaam* ash-Shaafi'ee (*rahimahullaah*) held that this practice was abrogated by this *hadeeth*. *Imaam* Ahamd (*rahimahullaah*) considered this *hadeeth* weak and so the early practice of *al-mukhaabarah* remained permissible. Abu Daawood narrates a *hadeeth* from Zayd ibn Thaabit who said that the Prophet ﷺ forbade the practice of *al-mukhaabarah*. A similar *hadeeth* was narrated by ad-Daaraqutnee from Jaabir ibn 'Abdullaah. (See Al-Qurtubee, *Al-Jaami' Li Ahkaam al–Qur'aan*; commentary on verses 2:275-279) (LB)

12

حَدَّثَنَا سُفيانُ قال: قَالَ عَمْرُو- يَعْنِي ابْنَ دِينَارٍ-:
ذَكَرُوا الرَّجُلَ يُهِلُّ بِعُمْرَةٍ فَيَحِلُّ، هَلْ لَهُ أَنْ يَأْتِيَ- يَعْنِي امْرَأَتَهُ-، قَبْلَ أَنْ يَطُوفَ بَيْنَ الصَّفَا وَالْمَرْوَةِ؟ فَسَأَلْنَا جَابِرَ بْنَ عَبْدِ اللهِ ﵁؟ فَقَالَ: لَا، حَتَّى يَطُوفَ بِالصَّفَا وَالْمَرْوَةِ. وَسَأَلْنَا ابْنَ عُمَرَ ﵄؟ فَقَالَ: قَدِمَ رَسُولُ اللهِ ﷺ، فَطَافَ بِالْبَيْتِ سَبْعًا، فَصَلَّى خَلْفَ الْمَقَامِ رَكْعَتَيْنِ، وَسَعَى بَيْنَ الصَّفَا وَالْمَرْوَةِ، ثُمَّ قَالَ: {لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللهِ أُسْوَةٌ حَسَنَةٌ}. [الأحزاب:٢١]

[مسند أحمد: ٢/١١، إسناده صحيح على شرط الشيخين]

Sufyaan [ibn 'Uyayanah] narrated to us from 'Amr [ibn Deenaar] who said,

"Some people asked whether a man who assumed the state of *ihraam* to perform *'umrah* could have intercourse with his wife after completing the *'umrah* rites prior to performing *sa'y* between as-Safaa and al-Marwah. So we asked Jaabir ibn 'Abdullaah ﵁ and he replied, 'No, he cannot do so until he performs *sa'y* between as-Safaa and al-Marwah.' We also asked 'Abdullaah ibn 'Umar ﵄ and he said, 'The Messenger of Allah ﷺ came [to Makkah] and performed *tawaaf* around the Sacred House seven times, then he offered two *rak'ahs* behind *Maqaam Ibraaheem* and performed sa'y between as-Safaa and al-Marwah.' 'Abdullaah ibn'Umar then recited the verse: 'Indeed, you have in the Messenger of Allah a good example to follow.'"[13]

(*Musnad Ahmad,* Vol. 2, p. 10. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

13- *Soorat al-Ahzaab,* 33:21. (LB)

13

حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ: سَمِعَ ابْنَ عُمَرَ ﷺ يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ عَلَى الْمِنْبَرِ:

« مَنْ جَاءَ مِنْكُمُ الْجُمُعَةَ فَلْيَغْتَسِلْ ».

[مسند أحمد: ٣٧/٢، إسناده صحيح على شرط الشيخين]

Sufyaan [ibn ʻUyayanah] narrated to us from ʻAbdullaah ibn Deenaar that he heard ʻAbdullaah ibn ʻUmar ﷺ say, "I heard the Prophet ﷺ say while he was on the *minbar*,

"Whoever among you comes to [the mosque to offer the] *Jumuʻah* prayer, let him perform *ghusl*." 14

(*Musnad Ahmad*, Vol. 2, p. 37. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

14- Performing *ghusl* on Friday (*Jumuʻah*) in preperation for the Friday prayer is a highly recommended *sunnah*. Some scholars have gone as far as to consider it obligatory based on this and other *ahaadeeth*, such as the one in which the Prophet ﷺ said, "Performing *ghusl* on Frday (*Jumuʻah*) is obligatory upon every adult Muslim." However, other *ahaadeeth* and reports from the companions reduced this obligation to the level of being a confirmed *sunnah* (*sunnah mu'akkadah*).

14

حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ رضي الله عنهما قَالَ:

نَهَى رَسُولُ اللهِ ﷺ عَنِ الثَّمَرِ أَنْ يُبَاعَ حَتَّى يَبْدُوَ صَلَاحُهُ.

[مسند أحمد: ٢/٣٧، إسناده صحيح على شرط الشيخين]

Sufyaan [ibn 'Uyayanah] narrated to us from 'Abdullaah ibn Deenaar that 'Abdullaah ibn 'Umar ﷺ who said,

"The Messenger of Allah ﷺ forbade the selling of fruits until it is evident they are fully ripe."

(*Musnad Ahmad,* Vol. 2, p. 37. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

15

حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ: سَمِعْتُ ابْنَ عُمَرَ رضي الله عنهما يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ:

«مَنِ اقْتَنَى كَلْبًا إِلَّا كَلْبَ مَاشِيَةٍ أَوْ كَلْبَ قَنَصٍ، نَقَصَ مِنْ أَجْرِهِ كُلَّ يَوْمٍ قِيرَاطَانِ».

[مسند أحمد: ٢/٣٧، إسناده صحيح على شرط الشيخين]

Sufyaan [ibn 'Uyayanah] narrated to us from 'Abdullaah ibn Deenaar who said that he heard 'Abdullaah ibn 'Umar ﷺ say,

"The Messenger of Allah ﷺ said, 'Whoever keeps a dog, unless it is a dog for guarding livestock or a dog for hunting, two *qeeraats* will be subtracted from his reward every day.'"

(*Musnad Ahmad,* Vol. 2, p. 37. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

من مسند

جابر بن عبد اللّه
الأنصاري رضي اللّه عنهما

وعدتها ثلاثون حديثاً

From the *Musnad* of

Jaabir ibn ʿAbdullaah al-Ansaaree رضي الله عنهما



16

حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا أَبُو الزُّبَيْرِ عَنْ جَابِرٍ ﷺ قَالَ:
كُنَّا مَعَ أَبِي عُبَيْدَةَ ﷺ، بَعَثَنَا النَّبِيُّ ﷺ مَعَهُ فِي سَفَرٍ، فَنَفِدَ زَادُنَا، فَمَرَرْنَا بِحُوتٍ قَذَفَهُ الْبَحْرُ، فَأَرَدْنَا أَنْ نَأْكُلَ مِنْهُ، فَمَنَعَنَا أَبُو عُبَيْدَةَ، ثُمَّ إِنَّهُ قَالَ بَعْدَ ذَلِكَ: نَحْنُ رُسُلُ رَسُولِ اللهِ ﷺ، وَفِي سَبِيلِ اللهِ، كُلُوا. قَالَ: فَأَكَلْنَا مِنْهُ أَيَّامًا، فَلَمَّا قَدِمْنَا ذَكَرْنَا ذَلِكَ لِرَسُولِ اللهِ ﷺ، فَقَالَ: «إِنْ كَانَ بَقِيَ مَعَكُمْ مِنْهُ شَيْءٌ، فَابْعَثُوا بِهِ إِلَيْنَا».

[مسند أحمد: ٣٠٤/٣، إسناده صحيح على شرط مسلم]

Hushaym [ibn Bushayr] narrated to us from abu az-Zubayr from Jaabir ﷺ who said,

"We were under the leadership of abu 'Ubaydah during an expedition on which the Prophet ﷺ sent us, and we ran out of supplies. We passed by a whale that had been washed ashore, and we wanted to eat from it, but abu 'Ubaydah did not allow us to do so, [saying it was dead meat]. Then later on he said, 'We are the envoys of the Messenger of Allah ﷺ and [travelling] for the sake of Allah, so eat [from it]'. So we ate from it for several days. When we came back, we told the Messenger of Allah ﷺ about that and he said, 'If you still have any of it left, give it to us.'"[15]

(*Musnad Ahmad*, Vol. 3, p. 304. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by Muslim.)

15- The statement of the Prophet ﷺ clearly indicates his approval of what his companions had done. The fact that he asked them if they had any of the whale left indicates the permissibility of eating the dead fish that have been washed ashore. (LB)

17

Hushaym [ibn Bushayr] narrated to us from Daawood ibn abu Hind from abuz-Zubayr from Jaabir ﷺ who said, "The Messenger of Allah ﷺ said,

'Whoever tells a lie about me deliberately, let him take his place in Hell.'"

(*Musnad Ahmad*, Vol. 3, p. 303. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by Muslim.)

حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا أَبُو الزُّبَيْرِ عَنْ جَابِرٍ ﷺ قَالَ: قَالَ رَسُولُ اللهِ ﷺ:

«مَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا، فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ».

[مسند أحمد: ٣٠٣/٣، إسناده صحيح على شرط مسلم]

18

Hushaym [ibn Bushayr] narrated to us from abuz-Zubayr from Jaabir ﷺ who said,

"The Messenger of Allah ﷺ cursed the person who receives *ribaa* (usury)[16], the one who pays it, the two persons who witness it and the person who records it."

(*Musnad Ahmad*, Vol. 3, p. 304. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by Muslim.)

حَدَّثَنَا هُشَيْمٌ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ ﷺ قَالَ:

لَعَنَ رَسُولُ اللهِ ﷺ آكِلَ الرِّبَا، وَمُوكِلَهُ، وَشَاهِدَيْهِ، وَكَاتِبَهُ.

[مسند أحمد: ٣٠٤/٣، حديث صحيح، وهذا على شرط مسلم]

16- *Ribaa* has many different forms. One of them is the interest people collect on their bank accounts or pay on their loans.

19

حَدَّثَنَا أَبُو النَّضْرِ: حَدَّثَنَا أَبُو خَيْثَمَةَ: حَدَّثَنَا أَبُو الزُّبَيْرِ عَنْ جَابِرٍ ﷺ قَالَ:

كَانَ يُنْبَذُ لِرَسُولِ اللهِ ﷺ فِي سِقَاءٍ، فَإِذَا لَمْ يُوجَدْ سِقَاءٌ، نُبِذَ لَهُ فِي تَوْرٍ مِنْ حِجَارَةٍ. فَقَالَ بَعْضُ الْقَوْمِ لَهُ وَأَنَا أَسْمَعُ: مِنْ بِرَامٍ؟ قَالَ: مِنْ بَرَامٍ.

[مسند أحمد: ٣٢٧/٦، إسناده صحيح على شرط مسلم]

Abu an-Nadr narrated to us from abu Khaythamah from abuz-Zubayr from Jaabir ﷺ who said,

"*Nabeedh* (unfermented fruit juice)[17] would be made for the Prophet ﷺ in a waterskin, but if no waterskin was available, it would be made in a bowl made of stone."[18]

(*Musnad Ahmad,* Vol. 3, p. 327. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by Muslim.)

17- The *nabeedh* mentioned in the *hadeeth* refers to mixture some dates that are soaked in water to sweeten it. The *nabeedh* has a great benefit in strengthening the body and preserving health. Muslim reports a *hadeeth* on the authority of 'Aa'ishah ﷺ who said, "We prepared *nabeedh* for Allah's Messenger ﷺ in a waterskin, the upper part of which was tied and it had a hole in its lower part. We prepared the *nabeedh* in the morning and he would drink it in the evening, and we prepared it in the night, and he would drink it in the morning." (LB)

18- The reason behind using these particular containers was that the fruit juice would not turn into alcohol as a result of fermentation. The Prophet ﷺ firbade using other containers for storing fruit juice as they may cause the juice to ferment and become alcohol.

20

حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ ﵁:

أَنَّ النَّبِيَّ ﷺ سُئِلَ عَنْ كَسْبِ الْحَجَّامِ؟ فَقَالَ: «اعْلِفْهُ نَاضِحَكَ».

[مسند أحمد: ٣/٣٠٧، إسناده صحيح على شرط مسلم]

Sufyaan ibn 'Uyaynah narrated to us from Abuz-Zubayr from Jaabir ﵁ who said that the Prophet ﷺ was asked about the earnings of a cupper[19] and he said,

"Feed what you buy with them to your camel."

(*Musnad Ahmad,* Vol. 3, p. 307. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by Muslim.)

19- *Al-hajjaam* is a person who performs *hijaamah*, the traditional medicine practice of wet cupping, or bloodletting and is used in alternative medicine and holistic therapies. This *hadeeth* indicates two things: (1) The earnings *al-hajjaam* receives for undertaking *hijjaamah* are lawful, for it is reported in *Saheeh al-Bukhaaree* that the Prophet ﷺ paid a cupper for his service; (2) *Hijaamah* is not one of the most sought after jobs as the person who undertakes it has to handle blood and other things which people may generally find undesirable.

21

حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ: حَدَّثَنَا أَبُو الزُّبَيْرِ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللهِ ﷺ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ:

«لَا يَبِيعُ حَاضِرٌ لِبَادٍ، دَعُوا النَّاسَ يَرْزُقِ اللهُ بَعْضَهُمْ مِنْ بَعْضٍ».

[مسند أحمد: ٣/٣٠٧، إسناده صحيح على شرط مسلم]

Sufyaan ibn 'Uyaynah narrated to us from Abuz-Zubayr from Jaabir ibn 'Abdullaah ﷺ who said that the Messenger of Allah ﷺ said,

"A local [who has knowledge of the market price] should not sell [anything] on behalf of an outsider. Let the people deal with another, and Allah will provide for them by means of one another." [20]

(*Musnad Ahmad,* Vol. 3, p. 307. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by Muslim.)

20- The reason behind this is that an outsider may not be aware of the market prices which may cause a local trader taking advantage of him by buying from him at a low price.

22

Sufyaan narrated to us from Abuz-Zubayr from Jaabir ﷺ that the Prophet ﷺ said,

"Whoever has a land or an orchard of date-palm trees, let him not sell it until he asks his partner if he wants to buy it first."

(*Musnad Ahmad*, Vol. 3, p. 307. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by Muslim.)

حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ ﷺ
عَنِ النَّبِيِّ ﷺ:

«أَيُّكُمْ كَانَتْ لَهُ أَرْضٌ أَوْ نَخْلٌ، فَلَا يَبِيعُهَا حَتَّى يَعْرِضَهَا عَلَى شَرِيكِهِ».

[مسند أحمد: ٣٠٧/٣، إسناده صحيح على شرط مسلم]

23

Hushaym [ibn Bushayr] narrated to us from abuz-Zubayr from Jaabir ﷺ who said,

"A man came to the Prophet ﷺ and said, 'I dreamt that my head was chopped off.' The Prophet ﷺ said, 'Why would one of you speak of the tricks Satan plays on him [in his sleep]?'"

(*Musnad Ahmad*, Vol. 3, p. 307. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by Muslim.)

حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي الزُّبَيْرِ،
عَنْ جَابِرٍ ﷺ قَالَ:

جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ، فَقَالَ: رَأَيْتُ كَأَنَّ عُنُقِي ضُرِبَتْ! قَالَ: «لِمَ يُحَدِّثُ أَحَدُكُمْ بِلَعِبِ الشَّيْطَانِ؟!».

[مسند أحمد: ٣٠٧/٣، إسناده صحيح على شرط مسلم]

24

حَدَّثَنَا سُفْيَانُ: قَالَ ابْنُ الْمُنْكَدِرِ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللهِ ﵁ يَقُولُ:

مَا سُئِلَ رَسُولُ اللهِ ﷺ شَيْئًا قَطُّ فَقَالَ: لَا.

[مسند أحمد: ٣/٣٠٧، إسناده صحيح على شرط الشيخين]

Sufyaan narrated to us from Abuz-Zubayr from [Muhammad] ibn al-Munkadir who said that he heard Jaabir ibn ʿAbdullaah ﵁ say,

"The Messenger of Allah ﷺ was never asked for anything to which he said, 'no.'"

(*Musnad Ahmad*, Vol. 3, p. 307. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by Muslim.)

25

حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ الْمُنْكَدِرِ سَمِعَ جَابِرًا ﵁:

جِيءَ بِأَبِي يَوْمَ أُحُدٍ، فَوُضِعَ بَيْنَ يَدَيْ رَسُولِ اللهِ ﷺ وَهُوَ مُسَجًّى، فَجَعَلْتُ أُرِيدُ أَنْ أَكْشِفَ عَنْ وَجْهِهِ، وَيَنْهَانِي قَوْمِي، فَسَمِعَ بَاكِيَةً- وَقَالَ مَرَّةً: صَوْتَ صَائِحَةٍ-فَقَالَ: «مَنْ هَذَا؟» فَقَالُوا: ابْنَةُ عَمْرٍو- أَوْ أُخْتُ عَمْرٍو-. قَالَ: «فَلِمَ تَبْكِينَ؟» - أَوْ قَالَ: «أَتَبْكِينَ؟ - فَمَا زَالَتِ الْمَلَائِكَةُ تُظِلُّهُ بِأَجْنِحَتِهَا حَتَّى رُفِعَتْ».

[مسند أحمد: ٣/٣٠٧، إسناده صحيح على شرط الشيخين]

Sufyaan narrated to us from [Muhammad] ibn al-Munkadir from Jaabir ibn ʿAbdullaah ﵁ who said,

"My father, who had been covered with a cloth, was brought on the day the Battle of Uhud took place and was laid before the Prophet ﷺ. I wanted to uncover his face, but my people told me not to do so [as he had been subjected to mutilations at the hands of the Quraysh pagans]. The Prophet ﷺ then heard a woman weeping (or maybe he said, "screaming"), and he asked [those with him], 'Who is this?' They replied, 'She is the daughter of ʿAmr (or maybe he said 'sister of ʿAmr'). The Prophet ﷺ then asked her, 'Why are you weeping?' (or maybe he asked, 'Are you weeping?'). The angels continued to [honour] him by shading him with their wings until he was carried away [from the spot where he was martyred].'"

(*Musnad Ahmad*, Vol. 3, p. 307. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

26

حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ الْمُنْكَدِرِ سَمِعَ جَابِرَ بْنَ عَبْدِ اللهِ ﷺ يَقُولُ:

وُلِدَ لِرَجُلٍ مِنَّا غُلَامٌ، فَأَسْمَاهُ الْقَاسِمَ، فَقُلْنَا: لَا نَكْنِيكَ أَبَا الْقَاسِمِ، وَلَا نُنْعِمُكَ عَيْنًا، فَأَتَى النَّبِيَّ ﷺ، فَذَكَرَ ذَلِكَ لَهُ، فَقَالَ: «أَسْمِ ابْنَكَ عَبْدَ الرَّحْمَنِ».

[مسند أحمد: ٣٠٧/٣، إسناده صحيح على شرط الشيخين]

Sufyaan narrated to us from [Muhammad] ibn al-Munkadir who said that he heard Jaabir ibn ʿAbdullaah ﷺ say,

"A boy was born to a man among us and he called him al-Qaasim. We said to the man, 'We will not give you the *kunyah*[21] of Abul-Qaasim, nor will we give you that honour.' The man went to the Prophet ﷺ and told him about that, and the Prophet ﷺ said to him, 'Name your son ʿAbd-ur-Rahmaan.'" [22]

(*Musnad Ahmad,* Vol. 3, p. 307. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

21 - A *kunyah* is an honorary title which consists of a name preceded by the word *Abu* (father of) or *Umm* (mother of). The name that comes after Abu or Umm may be the name of the eldest child, but not necessarily so, for the Prophet ﷺ gave his closest friend, ʿAbdullaah ibn ʿUthmaan, who became the first caliph after the Prophet's death, the honorary title of Abu Bakr even though the latter did not have a son by the name of Bakr. An example of this is "Abu Muhammad" and "Umm Muhammad", that is, 'Father of Muhammad' and 'Mother of Muhammad'. Addressing a person with their *kunyah* normally signifies some closeness between the speaker and the person so addressed and is more polite than using the first name. It is also a show of respect and esteem, and thus it is a recommended practice. (LB)

22 - Al-Bukhaaree has reported a *hadeeth* in which the Prophet ﷺ said, "Name [your children] after me, but do not use my *kunyah* [Abul-Qaasim]."

27

حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ الْمُنْكَدِرِ: سَمِعَ جَابِرًا ﷺ يَقُولُ:
نَدَبَ رَسُولُ اللهِ ﷺ النَّاسَ يَوْمَ الْخَنْدَقِ، فَانْتَدَبَ الزُّبَيْرُ، ثُمَّ نَدَبَ النَّاسَ، فَانْتَدَبَ الزُّبَيْرُ، ثُمَّ نَدَبَ النَّاسَ، فَانْتَدَبَ الزُّبَيْرُ، فَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّ لِكُلِّ نَبِيٍّ حَوَارِيًّا، وَحَوَارِيَّ الزُّبَيْرُ».
قَالَ سُفْيَانُ: سَمِعْتُ ابْنَ الْمُنْكَدِرِ فِي هَذَا الْمَسْجِدِ.

[مسند أحمد: ٣/٣٠٧، إسناده صحيح على شرط الشيخين]

Sufyaan narrated to us from [Muhammad] ibn al-Munkadir who said that he heard Jaabir ibn 'Abdullaah ﷺ say,

"The Messenger of Allah ﷺ exhorted the people on the day the Battle of al-Khandaq took place to fight, and az-Zubayr[23] said, 'I am ready to participate.' Then he exhorted them again and az-Zubayr said, 'I am ready to participate.' Then he exhorted them again and az-Zubayr said, 'I am ready to participate.' The Prophet ﷺ then said, 'Every prophet has a helper, and my helper is az-Zubayr.'"

(*Musnad Ahmad*, Vol. 3, p. 307. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

23 - Az-Zubayr ibn al-'Awwaam was a cousin of the Prophet ﷺ. He embraced Islam when he was fifteen years old and participated in all the battles of Islam. He was one of the ten companions to whom the Prophet ﷺ gave the good news of the reward of Paradise during their lifetimes.

28

حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ الْمُنْكَدِرِ أَنَّهُ سَمِعَ جَابِرًا ﵁ يَقُولُ:
مَرِضْتُ، فَأَتَانِي النَّبِيُّ ﷺ يَعُودُنِي هُوَ وَأَبُو بَكْرٍ مَاشِيَيْنِ، وَقَدْ أُغْمِيَ عَلَيَّ فَلَمْ أُكَلِّمْهُ، فَتَوَضَّأَ فَصَبَّهُ عَلَيَّ، فَأَقَمْتُ، فَقُلْتُ: يَا رَسُولَ اللهِ، كَيْفَ أَصْنَعُ فِي مَالِي وَلِي أَخَوَاتٌ؟ قَالَ: فَنَزَلَتْ آيَةُ الْمِيرَاثِ: ﴿يَسْتَفْتُونَكَ قُلِ ٱللَّهُ يُفْتِيكُمْ فِى ٱلْكَلَٰلَةِ إِنِ ٱمْرُؤٌا هَلَكَ لَيْسَ لَهُۥ وَلَدٌ وَلَهُۥٓ أُخْتٌ ...﴾ [النساء: ١٧٦].

[مسند أحمد: ٣/٣٠٧، إسناده صحيح على شرط الشيخين]

Sufyaan narrated to us from [Muhammad] ibn al-Munkadir who said that he heard Jaabir ibn ʿAbdullaah ﵁ say,

"Once I fell ill and the Messenger of Allah ﷺ and Abu Bakr came walking to pay me a visit. I did not speak to the Prophet ﷺ because I was unconscious. The Messenger of Allah ﷺ then performed *wudhoo'* and poured [the remaining water] on me, and I came around. I said, 'Messenger of Allah, how shall I dispose of my property when I have sisters?' He did not reply until the verse of inheritance was revealed: 'They ask you for a legal verdict. Say: Allah directs [thus] about those who leave neither descendants nor ascendants as heirs …'"[24]

(*Musnad Ahmad,* Vol. 3, p. 307. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

24 - The complete verse reads: "They ask you for a legal verdict. Say, 'Allah directs [thus] about those who leave neither descendants nor ascendants as heirs. If it is a man that dies, leaving a sister but no child, she shall have half the inheritance. If [such a deceased is] a woman who has left no child, her brother takes her inheritance. If there are two sisters, they shall have two-thirds of the inheritance; if there are brothers and sisters, the male will have twice the share of the female. Thus does Allah make clear to you [His Law] lest you go astray; and Allah has knowledge of all things.'" (*Soorat an-Nisaa'*, 4:176)

29

حَدَّثَنَا سُفْيَانُ: سَمِعْتُ ابْنَ الْمُنْكَدِرِ غَيْرَ مَرَّةٍ يقول: عَنْ جَابِرٍ، وَكَأَنِّي سَمِعْتُهُ مَرَّةً يقول: أَخْبَرَنِي مَنْ سَمِعَ جَابِرًا، فَظَنَنْتُهُ سَمِعَهُ مِنِ ابْنِ عَقِيلٍ، ابنُ المُنكَدِرِ وَعَبْدُ اللهِ بنُ مُحَمَّدِ بنِ عَقيلٍ عَنْ جَابِرٍ رضي الله عنه:

أَنَّ النَّبِيَّ ﷺ أَكَلَ لَحْمًا ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ، وَأَنَّ أَبَا بَكْرٍ أَكَلَ لِبَأً ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ، وَأَنَّ عُمَرَ أَكَلَ لَحْمًا، ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ.

[مسند أحمد: ٣٠٧/٣، حديث صحيح، وهذا إسناد رجاله ثقات رجال الشيخين]

Sufyaan narrated, "I heard [Muhammad] ibn al-Munkadir more than once say that he heard Jaabir ibn 'Abdullaah ﷺ say [the following *hadeeth*]. I think I also heard [Muhammad] ibn al-Munkadir once say that he heard some others relating it to him from Jaabir ibn 'Abdullaah, and I believe that he had heard it from Muhammad ibn 'Aqeel ibn al-Munkadir and 'Abdullaah ibn Muhammad ibn 'Aqeel from Jaabir ﷺ who said that

the Prophet ﷺ had eaten cooked meat then he prayed without performing *wudoo'* again, that Abu Bakr had eaten cooked meat then he prayed without performing *wudoo'* again, and that 'Umar had also eaten cooked meat then he prayed without performing *wudoo'* again".[25]

(*Musnad Ahmad,* Vol. 3, p. 307. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

25 - This *hadeeth* abrogates the *hadeeth* narrated by 'Urwah on the authority of 'Aa'ishah ﷺ who said that Allah's Messenger ﷺ said, "Perform ablution after eating anything touched by fire (i.e. cooked)." (LB)

30

حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا ابْنُ الْمُنْكَدِرِ قَالَ: سَمِعْتُ جَابِرًا ﷺ يَقُولُ:

جَاءَ إِلَى رَسُولِ اللهِ ﷺ رَجُلٌ مِنَ الْأَعْرَابِ فَأَسْلَمَ، فَبَايَعَهُ عَلَى الْهِجْرَةِ، فَلَمْ يَلْبَثْ أَنْ حُمَّ فَجَاءَ إِلَى النَّبِيِّ ﷺ فَقَالَ: أَقِلْنِي، فَقَالَ: «لَا أُقِيلُكَ»، ثُمَّ أَتَاهُ، فَقَالَ: أَقِلْنِي، فَقَالَ: «لَا أُقِيلُكَ»، ثُمَّ أَتَاهُ فَقَالَ: أَقِلْنِي، فَقَالَ: «لَا»، قالَ: فَفَرَّ، فَقَالَ: «الْمَدِينَةُ كَالْكِيرِ تَنْفِي خَبَثَهَا وَتَنْصَعُ طَيِّبَهَا».

[مسند أحمد: ٣٠٧/٣، إسناده صحيح على شرط الشيخين]

Sufyaan narrated to us from [Muhammad] ibn al-Munkadir who said that he heard Jaabir ibn ʿAbdullaah ﷺ say,

"A Bedouin came to Allah's Messenger ﷺ, embraced Islam and swore allegiance to him, pledging to migrate [to Madeenah][26]. But soon he fell sick with a fever. He went to the Prophet ﷺ and said, 'Cancel my pledge.' 'I will not cancel it,' the Prophet ﷺ replied. The Bedouin came again and said, 'Cancel my pledge.' The Prophet ﷺ replied, 'I will not cancel it.' Then he came back again and said, 'Cancel my pledge.' 'I will not cancel it,' the Prophet ﷺ replied. The Bedouin then ran away and the Prophet ﷺ said, "Madeenah is like a pair of bellows[27] : it expels its impurities and purifies its good."[28]

(*Musnad Ahmad*, Vol. 3, p. 307. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

26 - Migration to Madeenah was obligatory before the Prophet ﷺ returned victoriously to Makkah in the year 8 AH, but not so after this event. (LB)

27 - A bellows is a mechanical device that blows a strong current of air; used to make a fire burn more fiercely. (LB)

28 - This is a characteristic of Madeenah not only during the time of the Prophet ﷺ but during every generation until the Day of Judgment. The Prophet ﷺ also said, "The Hour will not be established until Madeenah has expelled the evil ones among its dwellers." This is in reference to the time when the earth will shake around Madeenah at the coming of the Dajjaal (False Messiah), who will not be allowed to enter it, and all the hypocrites will abandon Madeenah to meet him. (Ref. Noor-ud-Deen abul-Hasan as-Samhoodee, *Khulaasat al Wafaa bi Akhbar Daar al-Mustafaa*, p.11)

31

حَدَّثَنَا سُفْيَانُ قَالَ: سَمِعَ ابْنُ الْمُنْكَدِرِ جَابِرًا ﷺ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ:

«لَوْ جَاءَ مَالُ الْبَحْرَيْنِ، لَقَدْ أَعْطَيْتُكَ هَكَذَا وَهَكَذَا وَهَكَذَا» قَالَ: فَلَمَّا جَاءَ مَالُ الْبَحْرَيْنِ بَعْدَ وَفَاةِ رَسُولِ اللهِ ﷺ، قَالَ أَبُو بَكْرٍ : مَنْ كَانَ لَهُ عِنْدَ رَسُولِ اللهِ ﷺ دَيْنٌ أَوْ عِدَةٌ فَلْيَأْتِنَا، قَالَ : فَجِئْتُ ، قَالَ: فَقُلْتُ : إِنَّ رَسُولَ اللهِ ﷺ قَالَ : «لَوْ قَدْ جَاءَ مَالُ الْبَحْرَيْنِ، لَأَعْطَيْتُكَ هَكَذَا وَهَكَذَا وَهَكَذَا » ثَلَاثًا، قَالَ: فَخُذْ، قَالَ: فَأَخَذْتُ- قَالَ بَعْضُ مَنْ سَمِعَهُ: فَوَجَدْتُهَا خَمْسَ مِائَةٍ- فَأَخَذْتُ ، ثُمَّ أَتَيْتُهُ ، فَلَمْ يُعْطِنِي، ثُمَّ أَتَيْتُهُ فَلَمْ يُعْطِنِي، ثُمَّ أَتَيْتُهُ الثَّالِثَةَ ، فَلَمْ يُعْطِنِي، فَقُلْتُ: إِمَّا أَنْ تُعْطِيَنِي، وَإِمَّا أَنْ تَبْخَلَ عَنِّي، قَالَ: أَقُلْتَ: تَبْخَلُ عَنِّي؟ وَأَيُّ دَاءٍ أَدْوَأُ مِنَ الْبُخْلِ؟! مَا سَأَلْتَنِي مَرَّةً إِلَّا وَقَدْ أَرَدْتُ أَنْ أُعْطِيَكَ.

[مسند أحمد: ٣٠٨/٣، إسناده صحيح على شرط الشيخين]

Sufyaan narrated to us from [Muhammad] ibn al-Munkadir who said that he heard Jaabir ibn 'Abdullaah ﷺ say, "The Messenger of Allah ﷺ said [to me],

'When the wealth of Bahrain comes, I will give you such-and-such an amount,' and he made an indication of this three times with his hands. When the wealth of Bahrain came after the Messenger of Allah ﷺ had passed away, Abu Bakr said, 'Whoever was owed anything by the Messenger of Allah ﷺ or was promised anything by him, let him come to us.' I went to him

and said, 'The Messenger of Allah ﷺ said to me that he would give me such-and-such an amount when the wealth of Bahrain came, and he made an indication of this three times with his hands.' Abu Bakr said to me, 'Take this [handful of coins].'" (Some of those who witnessed this incident said that Jaabir said, 'I counted them as five hundred [*dinaars*].[29]') "Then I went to him again and he did not give me anything; I went to him for the third time, but he did not give me anything. Then I said to him, 'You either give me something or you are being stingy with me.' Abu Bakr said, 'Are you saying that I am being stingy with you? There is no sickness that is worse than stinginess. I really wanted to give you [the rest of the money] every time you asked me [but I got preoccupied with other tasks].'"

(*Musnad Ahmad*, Vol. 3, p. 308. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

29 - The *dirham* and *dinaar* were used as the official Islamic currency. The Islamic *dinar* is the weight of gold equivalent to 4.3 grams, whereas the Islamic *dirham* is the weight of silver equivalent to 3.0 grams. (LB)

32

حَدَّثَنَا سُفْيَانُ: قَالَ عَمْرٌو: سَمِعْتُ جَابِرًا ﷺ يَقُولُ: قَالَ لِي رَسُولُ اللهِ ﷺ:

«هَلْ نَكَحْتَ؟» قُلْتُ: نَعَمْ. قَالَ: «أَبِكْرًا أَمْ ثَيِّبًا؟» قُلْتُ: ثَيِّبًا. قَالَ: «فَهَلَّا بِكْرًا تُلَاعِبُهَا وَتُلَاعِبُكَ؟» قُلْتُ: يَا رَسُولَ اللهِ، قُتِلَ أَبِي يَوْمَ أُحُدٍ، وَتَرَكَ تِسْعَ بَنَاتٍ، فَكَرِهْتُ أَنْ أَجْمَعَ إِلَيْهِنَّ خَرْقَاءَ مِثْلَهُنَّ، وَلَكِنِ امْرَأَةٌ تَمْشُطُهُنَّ، وَتَقُومُ عَلَيْهِنَّ. قَالَ: «أَصَبْتَ».

[مسند أحمد: ٣/٣٠٨، إسناده صحيح على شرط الشيخين]

Sufyaan narrated to us from [Muhammad] ibn al-Munkadir who said that he heard Jaabir ibn ʿAbdullaah ﷺ say, "The Messenger of Allah ﷺ once asked me,

'Have you got married, Jaabir?' I replied, 'Yes.' He then asked, "What? A virgin or a previously married woman?' 'A previously married woman,' I replied. He further asked, 'Why not a virgin who would play with you and you with her?' I said, 'Messenger of Allah, my father was killed at the Battle of Uhud, and he left behind nine daughters. I did not want to add to them one who was immature like them; rather I wanted a woman who would comb their hair and take good care of them.' He said, 'You have done the right thing.'"

(*Musnad Ahmad,* Vol. 3, p. 308. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

33

حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو: سَمِعَهُ مِنْ جَابِرٍ رضي الله عنه:

كَانَ مُعَاذٌ يُصَلِّي مَعَ رَسُولِ اللهِ ﷺ، ثُمَّ يَرْجِعُ فَيَؤُمُّنَا- وَقَالَ مَرَّةً: ثُمَّ يَرْجِعُ فَيُصَلِّي بِقَوْمِهِ- فَأَخَّرَ النَّبِيُّ ﷺ لَيْلَةً- وَقَالَ مَرَّةً: الْعِشَاءَ-قَالَ مَرَّةً: الصَّلاةَ، فَصَلَّى مُعَاذٌ مَعَ النَّبِيِّ ﷺ، ثُمَّ جَاءَ يَؤُمُّ قَوْمَهُ، فَقَرَأَ الْبَقَرَةَ، فَاعْتَزَلَ رَجُلٌ مِنَ الْقَوْمِ، فَصَلَّى، فَقِيلَ: نَافَقْتَ يَا فُلَانُ، قَالَ: مَا نَافَقْتُ، فَأَتَى النَّبِيَّ ﷺ فَقَالَ: إِنَّ مُعَاذًا يُصَلِّي مَعَكَ، ثُمَّ يَرْجِعُ فَيَؤُمُّنَا يَا رَسُولَ اللهِ، إِنَّمَا نَحْنُ أَصْحَابُ نَوَاضِحَ، وَنَعْمَلُ بِأَيْدِينَا، وَإِنَّهُ جَاءَ يَؤُمُّنَا، فَقَرَأَ سُورَةَ الْبَقَرَةِ. فَقَالَ: «يَا مُعَاذُ، أَفَتَّانٌ أَنْتَ؟ أَفَتَّانٌ أَنْتَ؟ اقْرَأْ بِكَذَا وَكَذَا».- قَالَ أَبُو الزُّبَيْرِ: {بِسَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى}، {وَاللَّيْلِ إِذَا يَغْشَى}، فَذَكَرْنَا لِعَمْرٍو، فَقَالَ: أُرَاهُ قَدْ ذَكَرَهُ.

[مسند أحمد: ٣٠٨/٣، إسناده صحيح على شرط الشيخين]

Sufyaan narrated to us from ʿAmr [ibn Deenaar] who said he heard Jaabir ibn ʿAbdullaah رضي الله عنه say,

"Muʿaadh [ibn Jabal] used to pray with the Messenger of Allah ﷺ and then he would come to lead us in prayer. (On another occasion Jaabir said that Muʿaadh would go to lead his people in prayer.) One night, the Prophet ﷺ delayed the prayer (on another occasion he said that he delayed the *ʿIshaa'* prayer). So Muʿaadh prayed with the Prophet ﷺ and then he went to lead his people in prayer and started to recite *Soorat al-Baqarah*.[27] A man then withdrew from the

people and offered the prayer separately. Someone said to the man, 'Have you become a hypocrite?' He replied, 'No, I haven't'. Then he went to the Prophet ﷺ and said, 'Mu'aadh prays with you, then he comes back to us to lead us in prayer. Messenger of Allah, we irrigate [our farms] with our camels and we work with our hands. Yet Mu'aadh came to lead us in prayer and recited *Soorat al-Baqarah*.[30]' The Prophet ﷺ then said to Mu'aadh, 'You are putting the people to trial, Mu'aadh.' He said this twice. 'It would have been better if you had recited such-and-such [*soorahs*].'' [Muhammad ibn Muslim] Abuz-Zubayr said, "[He told him to recite] *Sabbih-isma rabbik-al-a'laa*[31] *and Wallayli idhaa yaghshaa*.[32] We mentioned that to 'Amr ibn Deenaar and he said that Jaabir did say it."

(*Musnad Ahmad*, Vol. 3, p. 308. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

30 - *Soorat al-Baqarah* is the longest *soorah* in the Qur'aan. (LB)

31 - *Soorah* 87. (LB)

32 - *Soorah* 92. (LB)

34

Sufyaan [ibn ʿUyaynah] narrated to us from ʿAmr [ibn Deenaar] who said he heard Jaabir ibn ʿAbdullaah ﷺ say, "The Messenger of Allah ﷺ said,

'War is deception.'"

(*Musnad Ahmad,* Vol. 3, p. 308. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

حَدَّثَنَا سُفْيَانُ قَالَ: سَمِعَ عَمْرٌو جَابِرَ بْنَ عَبْدِ اللهِ رضي الله عنه - وَقَالَ مَرَّةً: عَمْرٌو سَمِعَهُ مِنْ جَابِرٍ رضي الله عنه - يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ:

«الْحَرْبُ خَدْعَةٌ».

[مسند أحمد: ٣٠٨/٣، إسناده صحيح على شرط الشيخين]

35

Sufyaan [ibn ʿUyaynah] narrated to us from ʿAmr [ibn Deenaar] who said he heard Jaabir ibn ʿAbdullaah ﷺ say,

"A man entered the mosque one Friday when the Prophet ﷺ was delivering the Friday sermon (*khutbah*) [and sat down], and the Prophet ﷺ asked him, 'Have you prayed?' 'No,' he replied. The Prophet ﷺ then said to him, 'Pray two *rakʿahs*.'"

(*Musnad Ahmad,* Vol. 3, p. 308. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو: سَمِعَ جَابِرًا رضي الله عنه:

دَخَلَ رَجُلٌ يَوْمَ الْجُمُعَةِ وَالنَّبِيُّ ﷺ يَخْطُبُ، فَقَالَ لَهُ النَّبِيُّ ﷺ: «أَصَلَّيْتَ؟» قَالَ: لَا، قَالَ: «صَلِّ رَكْعَتَيْنِ».

[مسند أحمد: ٣٠٨/٣، إسناده صحيح على شرط الشيخين]

36

حَدَّثَنَا سُفْيَانُ قَالَ: قُلْتُ لِعَمْرٍو: أَسَمِعْتَ جَابِرًا ﷺ يَقُولُ؟:

مَرَّ رَجُلٌ فِي الْمَسْجِدِ مَعَهُ سِهَامٌ، فَقَالَ لَهُ النَّبِيُّ ﷺ: «أَمْسِكْ بِنِصَالِهَا»؟. فَقَالَ: نَعَمْ.

[مسند أحمد: ٣٠٨/٣، إسناده صحيح على شرط الشيخين]

Sufyaan [ibn 'Uyaynah] narrated to us that he once asked 'Amr [ibn Deenaar], Did you hear Jaabir ﷺ say,

"A man passed through the mosque with some arrows, and the Messenger of Allah ﷺ said to him, 'Hold them by their heads'? Jaabir replied, 'Yes.'"[33]

(*Musnad Ahmad*, Vol. 3, p. 308. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

33 - This *hadeeth* teaches us that we must be careful when handling a weapon in the mosque in such a manner as to cause others harm or even death.

37

حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو: سَمِعَ جَابِرًا ﵁:

بَاعَ النَّبِيُّ ﷺ عَبْدًا مُدَبَّرًا، فَاشْتَرَاهُ ابْنُ النَّحَّامِ، عَبْدًا قِبْطِيًّا مَاتَ عَامَ الْأَوَّلِ فِي إِمْرَةِ ابْنِ الزُّبَيْرِ، دَبَّرَهُ رَجُلٌ مِنَ الْأَنْصَارِ وَلَمْ يَكُنْ لَهُ مَالٌ غَيْرُهُ.

[مسند أحمد: ٣/٣٠٨، إسناده صحيح على شرط الشيخين]

Sufyaan [ibn 'Uyaynah] narrated to us from 'Amr [ibn Deenaar] who said he had heard Jaabir ibn 'Abdullaah ﵁ say,

"The Prophet ﷺ sold a *mudabbar* slave[34] and [Nu'aym ibn 'Abdullaah] ibn an-Nahhaam bought him. He was a Coptic slave, and he died the previous year[35] during the reign of ['Abdullaah] ibn az-Zubayr. A man from among the *Ansaar*[36] said that he would be set free after his death, and he did not have any property but [this slave]."[37]

(*Musnad Ahmad,* Vol. 3, p. 308. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

34 - A *mudabbar* slave is one who becomes free upon his master's death. (LB)

35 - That is, the year before Jaabir ibn 'Abdullaah narrated this *hadeeth*. (LB)

36 - The *Ansaar* (the Helpers) are the inhabitants of Madeenah who believed in the Prophet ﷺ and gave him shelter and support. (LB)

37 - The narration in *Saheeh al-Bukhaaree* reads: "A man decided that a slave of his would be manumitted after his death and later on he was in need of money, so the Prophet ﷺ took the slave and asked, 'Who will buy this slave from me?' Nu'aym ibn 'Abdullaah bought him for such-and-such a price and the Prophet ﷺ gave him the slave." (LB)

38

حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو، عَنْ جَابِرٍ ﷺ عَنِ النَّبِيِّ ﷺ:
«يُخْرِجُ اللهُ عَزَّ وَجَلَّ مِنَ النَّارِ قَوْمًا فَيُدْخِلُهُمُ الْجَنَّةَ».

[مسند أحمد: ٣/٣٠٨، إسناده صحيح على شرط الشيخين]

Sufyaan [ibn ʿUyaynah] narrated to us from ʿAmr [ibn Deenaar] from Jaabir ibn ʿAbdullaah ﷺ who said,

"The Prophet ﷺ said, 'Allah will bring some people out of Hell and admit them into Paradise.'"

(*Musnad Ahmad*, Vol. 3, p. 308. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

39

حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو: سَمِعْتُ جَابِرًا ﷺ قَالَ:
كُنَّا يَوْمَ الْحُدَيْبِيَةِ أَلْفًا وَأَرْبَعَمِائَةٍ، فَقَالَ لَنَا رَسُولُ اللهِ ﷺ: «أَنْتُمُ الْيَوْمَ خَيْرُ أَهْلِ الْأَرْضِ».

[مسند أحمد: ٣/٣٠٨، إسناده صحيح على شرط الشيخين]

Sufyaan [ibn 'Uyaynah] narrated to us from 'Amr [ibn Deenaar] who said he heard Jaabir ibn 'Abdullaah say,

"On the Day we [marched to] al-Hudaybiyah.[38] We were one thousand and four hundred. The Messenger of Allah ﷺ said to us, 'You are the best people on earth today.'"

(*Musnad Ahmad*, Vol. 3, p. 308. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

38 - Al-Hudaybiyah is a plain, a little to the west of the Madeenah-Makkah road, as used in the Prophet's time. The Prophet announced his intention of visiting Makkah to perform *'Umrah* (the minor pilgrimage), so he marched out along with his companions to Makkah. When they reached al-Hudaybiyah, the Prophet ﷺ sent several envoys to the Quraysh leaders to inform them of his peaceful intentions. However, when news reached him that 'Uthmaan, whom he had sent as an envoy, was killed, he announced that he would not leave the place until he had fought the Quraysh. He called for a pledge of allegiance which was called *Bay'at ar-Ridwaan* "the pledge of Allah's good pleasure. (LB)

40

حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو: سَمِعَ جَابِرًا ﷺ يَقُولُ:

قَالَ رَجُلٌ يَوْمَ أُحُدٍ لِرَسُولِ اللهِ ﷺ: إِنْ قُتِلْتُ فَأَيْنَ أَنَا؟ قَالَ: «فِي الْجَنَّةِ». فَأَلْقَى تَمَرَاتٍ كُنَّ فِي يَدِهِ، فَقَاتَلَ حَتَّى قُتِلَ. وَقَالَ غَيْرُ عَمْرٍو: تَخَلَّى مِنْ طَعَامِ الدُّنْيَا.

[مسند أحمد: ٣/٣٠٨، إسناده صحيح على شرط الشيخين]

Sufyaan [ibn 'Uyaynah] narrated to us from 'Amr [ibn Deenaar] who said he heard Jaabir ﷺ say,

"On the day of the Battle of Uhud, a man said to the Messenger of Allah ﷺ, 'Can you tell me where I will be if I get martyred?' 'In Paradise,' he replied. The man then threw away some dates that he had in his hand and fought until he was killed."

(*Musnad Ahmad*, Vol. 3, p. 308. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

41

حَدَّثَنَا سُفْيَانُ: سَمِعَ عَمْرٌو جَابِرًا ﵁ يَقُولُ:

بَعَثَنَا رَسُولُ اللهِ ﷺ فِي ثَلَاثِمِائَةِ رَاكِبٍ أَمِيرُنَا أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ، فَأَقَمْنَا عَلَى السَّاحِلِ حَتَّى فَنِيَ زَادُنَا، حَتَّى أَكَلْنَا الْخَبَطَ، ثُمَّ إِنَّ الْبَحْرَ أَلْقَى دَابَّةً يُقَالُ لَهَا: الْعَنْبَرُ، فَأَكَلْنَا مِنْهُ نِصْفَ شَهْرٍ حَتَّى صَلَحَتْ أَجْسَامُنَا، فَأَخَذَ أَبُو عُبَيْدَةَ ضِلْعًا مِنْ أَضْلَاعِهِ، فَنَصَبَهُ، وَنَظَرَ إِلَى أَطْوَلِ بَعِيرٍ، فَجَازَ تَحْتَهُ، وَكَانَ رَجُلٌ يَجْزُرُ ثَلَاثَةَ جُزُرٍ، ثُمَّ ثَلَاثَةَ جُزُرٍ، ثُمَّ ثَلَاثَةَ جُزُرٍ، ثُمَّ ثَلَاثَةَ جُزُرٍ، فَنَهَاهُ أَبُو عُبَيْدَةَ.

[مسند أحمد: ٣/٣٠٩، إسناده صحيح على شرط الشيخين]

Sufyaan [ibn 'Uyaynah] narrated to us from 'Amr [ibn Deenaar] heard Jaabir ﵁ say,

"The Messenger of Allah ﷺ sent us [on an expedition]. We were three hundred horsemen and 'Ubaydah ibn al-Jarraah was our leader. We stayed on the coast until our supplies ran out and we had to eat *khabt*.[39] Then a whale was washed ashore and we lived on it for half a month until we restored our health. Abu 'Ubaydah took hold of one of its ribs and fixed it [to the ground like an arch]. Then he found the tallest camel which was made to pass underneath it. Before that, a [generous] man slaughtered three camels, then three more, then three more, then Abu 'Ubaydah told him not to slaughter anymore camels."

(*Musnad Ahmad*, Vol. 3, p. 309. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

39 - *Khabt* are the leaves of the salam, a thorny desert tree. (LB)

42

حَدَّثَنَا سُفْيَانُ عَنِ عَمْرٍو، سَمِعَ جَابِرَ بْنَ عَبْدِ اللهِ ﷺ:
لَمَّا نَزَلَتْ: {هُوَ الْقَادِرُ عَلَى أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِنْ فَوْقِكُمْ} قَالَ رَسُولُ اللهِ ﷺ: «أَعُوذُ بِوَجْهِكَ»، فَلَمَّا نَزَلَتْ: {أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ} قَالَ رَسُولُ اللهِ ﷺ: «أَعُوذُ بِوَجْهِكَ» فَلَمَّا نَزَلَتْ: ﴿أَوْ يَلْبِسَكُمْ شِيَعًا وَيُذِيقَ بَعْضَكُم بَأْسَ بَعْضٍ﴾ [الأنعام: ٦٥] قَالَ: «هَذِهِ أَهْوَنُ» أَوْ «أَيْسَرُ».

[مسند أحمد: ٣٠٩/٣، إسناده صحيح على شرط الشيخين]

Sufyaan [ibn 'Uyaynah] narrated to us that 'Amr [ibn Deenaar] heard Jaabir ibn 'Abdullaah ﷺ say,

"When the [verse] 'Say: He has power to send punishment on you from above you…'[40] was revealed, the Messenger of Allah ﷺ said, 'I seek refuge with Your Face [from this punishment].' When the words "or from beneath your feet'[41] were revealed, the Messenger of Allah ﷺ said, 'I seek refuge with Your Face [from this punishment].' When the words 'or to cover you with confusion in party strife and make you to taste the violence of one another'[42] were revealed, the Messenger of Allah ﷺ said, 'This is lighter,' or maybe he said, 'This is easier.'"

(*Musnad Ahmad,* Vol. 3, p. 309. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

40 - *Soorat al-An'aam,* 6:65.
41 - *Ibid.*
42 - *Ibid.*

43

حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو:
ذَكَرُوا الرَّجُلَ يُهِلُّ بِعُمْرَةٍ فَيَحِلُّ، هَلْ لَهُ أَنْ يَأْتِيَ قَبْلَ أَنْ يَطُوفَ بِالصَّفَا وَالْمَرْوَةِ؟ فَسَأَلْتُ جَابِرَ بْنَ عَبْدِ اللهِ ﵄ فَقَالَ: لَا، حَتَّى يَطَّوَّفَ بَيْنَ الصَّفَا وَالْمَرْوَةِ. وَسَأَلْتُ ابْنَ عُمَرَ ﵄، فَقَالَ: قَدِمَ رَسُولُ اللهِ ﷺ فَطَافَ بِالْبَيْتِ سَبْعًا، وَصَلَّى خَلْفَ الْمَقَامِ رَكْعَتَيْنِ، وَسَعَى بَيْنَ الصَّفَا وَالْمَرْوَةِ، ثُمَّ قَالَ: {لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللهِ أُسْوَةٌ حَسَنَةٌ}.

[مسند أحمد: ٣٠٩/٣، إسناده صحيح على شرط الشيخين]

Sufyaan [ibn'Uyaynah] narrated to us that 'Amr [ibn Deenaar] said,

"Some people asked whether a man who assumed the state of *ihraam* to perform *'umrah* could have intercourse with his wife after completing the *'umrah* rites prior to performing *sa'y* between as-Safaa and al-Marwah. So I asked Jaabir ibn 'Abdullaah and he replied, 'No, he cannot do that until he performs *sa'y* between as-Safaa and al-Marwah.' I also asked 'Abdullaah ibn 'Umar and he said, 'The Messenger of Allah ﷺ came [to Makkah] and performed *tawaaf* around the Sacred House seven times, then he offered two *rak'ahs* behind Maqaam Ibraaheem and performed *sa'y* between as-Safaa and al-Marwah.' 'Abdullaah ibn 'Umar then recited the verse: Indeed, you have in the Messenger of Allah a good example to follow.'"[43]

(*Musnad Ahmad,* Vol. 3, p. 309. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

43 - *Soorat al-Ahzaab*, 33:21.

44

حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو، عَنْ جَابِرٍ رضي الله عنه:

كُنَّا نَعْزِلُ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ وَالْقُرْآنُ يَنْزِلُ.

[مسند أحمد: ٣/٣٠٩، حديث صحيح، وهذا إسناد رجاله ثقات رجال الشيخين]

Sufyaan [ibn 'Uyaynah] narrated to us from 'Amr [ibn Deenaar] from Jaabir ibn 'Abdullaah (may Allah be pleased with him) who said,

"We used to practise coitus interruptus[44] during the life time of the Messenger of Allah ﷺ, when the Qur'an was still being revealed."[45]

(*Musnad Ahmad*, Vol. 3, p. 309. The transmitters in the *isnaad* of this *hadeeth* are reliable and have been mentioned by al-Bukhaaree and Muslim in the traditions they have reported.)

44 - This is the act of sexual intercourse in which the man removes his penis from the woman's body before he ejaculates, in order to prevent the woman from becoming pregnant. (LB)

45 - *'Azl* occurs when a husband ejaculates outside of his wife's vagina during intercourse as a method of birth control. The statement, "when the Qur'an was being revealed" means that if this practice was prohibited, the Prophet (saw) would have mentioned it to the companions. However, this practice was not recommended as it might affect the wife in terms of fulfilling her desire. Besides, it does not prevent what Allah has decreed.

45

حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو وَابْنِ الْمُنْكَدِرِ سَمِعَا جَابِرًا ﷺ- يَزِيدُ أَحَدُهُمَا عَلَى الْآخَرِ- قَالَ: قَالَ النَّبِيُّ ﷺ: «دَخَلْتُ الْجَنَّةَ، فَرَأَيْتُ فِيهَا قَصْرًا- أَوْ دَارًا- فَسَمِعْتُ فِيهَا صَوْتًا، فَقُلْتُ: لِمَنْ هَذَا؟ فَقِيلَ: لِعُمَرَ، فَأَرَدْتُ أَنْ أَدْخُلَهَا، فَذَكَرْتُ غَيْرَتَكَ يَا أَبَا حَفْصٍ». فَبَكَى عُمَرُ ﷺ. وَقَالَ مَرَّةً: فَأَخْبَرَ بِهَا عُمَرَ، فَقَالَ: يَا رَسُولَ اللهِ، وَعَلَيْكَ يُغَارُ؟! قَالَ سُفْيَانُ: سَمِعْتُهُ مِنِ ابْنِ الْمُنْكَدِرِ وَعَمْرٍو، سَمِعَا جَابِرًا ﷺ: حَدَّثَنَا عَبْدُ اللهِ قَالَ: وَجَدْتُ هَذِهِ الْأَحَادِيثَ فِي كِتَابِ أَبِي بِخَطِّ يَدِهِ.. إِلَى آخِرِ حَدِيثِ الْحَكَمِ بْنِ مُوسَى.

[مسند أحمد: ٣/٣٠٩، إسناده صحيح على شرط الشيخين]

Sufyaan [ibn 'Uyaynah] narrated to us from 'Amr [ibn Deenaar] and [Mu<u>h</u>ammad] ibn al-Munkadir who said they heard Jaabir ibn 'Abdullaah ﷺ say, "The Prophet ﷺ said,

'I [dreamt that] I entered Paradise and I saw a palace or a house. Then I heard a voice in Paradise, and I asked, "Who does this belong to?" and it was said, "[It belongs] to 'Umar." I intended to enter it, but then I remembered your jealousy, Abu <u>H</u>af<u>s</u>[46] .' 'Umar ﷺ wept. (On another occasion Jaabir said, 'He told 'Umar about it.') 'Umar then said, 'Messenger of Allah, How could I feel any jealousy in your case?'"

Sufyaan [ibn 'Uyaynah] said, "I heard this report from Mu<u>h</u>ammad ibn al-Munkadir and 'Amr [ibn Deenaar] who said they heard it from Jaabir ibn 'Abdullaah.

(*Musnad A<u>h</u>mad,* Vol. 3, p. 307. The *isnaad* of this *<u>h</u>adeeth* is *sa<u>h</u>ee<u>h</u>* according to the conditions set by al-Bukhaaree and Muslim.)

46 - Abu <u>H</u>afs is the honorary title (*kunyah*) of 'Umar ibn al-Khattaab ﷺ. (LB)

من مسند

أبي حمزة أنس بن مالك الأنصاري رضي الله عنه

خادم رسول الله ﷺ

From the *Musnad* of

Abu Hamzah Anas ibn Maalik al-Ansaaree رضي الله عنه

The Servant of Allah's Messenger ﷺ



حَدَّثَنَا إِسْمَاعِيلُ- يَعْنِي ابْنَ إِبْرَاهِيمَ بْنِ عُلَيَّةَ-: حَدَّثَنَا عَبْدُ الْعَزِيزِ- يَعْنِي ابْنَ صُهَيْبٍ- عَنْ أَنَسٍ ﵁:

46 أَنَّ النَّبِيَّ ﷺ رَأَى صِبْيَانًا وَنِسَاءً مُقْبِلِينَ- قَالَ عَبْدُ الْعَزِيزِ: حَسِبْتُ أَنَّهُ قَالَ: مِنْ عُرْسٍ- فَقَامَ نَبِيُّ اللهِ ﷺ مُمْثِلًا فَقَالَ: «اللَّهُمَّ أَنْتُمْ مِنْ أَحَبِّ النَّاسِ إِلَيَّ، اللَّهُمَّ أَنْتُمْ مِنْ أَحَبِّ النَّاسِ إِلَيَّ، اللَّهُمَّ أَنْتُمْ مِنْ أَحَبِّ النَّاسِ إِلَيَّ»، يَعْنِي الْأَنْصَارَ.

[مسند أحمد: ١٧٦/٣، إسناده صحيح على شرط الشيخين]

Ismaa'eel, that is the son of Ibraaheem ibn 'Ulayyah, narrated to us from 'Abdul-'Azeez, that is the son of Suhayb, from Anas ibn Maalik ﵁ who said,

"The Prophet ﷺ saw some children and women coming back. ('Abdul-'Azeez said, 'I think Anas said they were coming back from a wedding'). The Prophet of Allah ﷺ then stood up and said, 'By Allah, you, [the *Ansaar*], are among the dearest of people to me; by Allah, you are among the dearest of people to me; by Allah, you are among the dearest of people to me.'"

(*Musnad Ahmad*, Vol. 3, p. 176. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا سُلَيْمَانُ التَّيْمِيُّ: حَدَّثَنَا أَنَسٌ ﷺ قَالَ:

47 عَطَسَ رَجُلَانِ عِنْدَ النَّبِيِّ ﷺ، فَشَمَّتَ أَحَدَهُمَا- أَوْ قَالَ: فَسَمَّتَ أَحَدَهُمَا- وَتَرَكَ الْآخَرَ، فَقِيلَ: هُمَا رَجُلَانِ عَطَسَا، فَشَمَّتَّ- أَوْ قَالَ: فَسَمَّتَّ- أَحَدَهُمَا وَتَرَكْتَ الْآخَرَ! فَقَالَ: «إِنَّ هَذَا حَمِدَ اللهَ عَزَّ وَجَلَّ، وَإِنَّ هَذَا لَمْ يَحْمَدِ اللهَ». قَالَ سُلَيْمَانُ: أُرَاهُ نَحْوًا مِنْ هَذَا.

[مسند أحمد: ١٧٦/٣، إسناده صحيح على شرط الشيخين]

Ismaa'eel [Ibraaheem ibn 'Ulayyah] narrated to us from Ismaa'eel [ibn Tarkhaan] at-Taymee from Anas ibn Maalik ﷺ who said,

"Two men sneezed in the presence of the Prophet ﷺ and he said *'Yarhamuk-Allaah'* (may Allah have mercy on you) to one of them but not to the other. It was said [to him], 'Two men sneezed, and you said *Yarhamuk-Allaah* to one of them but not to the other. Why is that?' He replied, 'This one praised Allah ﷻ when he sneezed, but the other one did not praise Allah.'"[47]

(*Musnad Ahmad,* Vol. 3, p. 176. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

47 - When one sneezes, one should praise Allah by saying *'Al-Hamdu lillaah'*. In reply to this, one who hears the person who has sneezed say this should say to him, *'Yarhamuk-Allaah'* (may Allah have mercy on you). The person who has sneezed must reply by saying, *'Yahdeekum-ullaahu wa yuslihu baalakum'* (May Allah guide you and improve your condition). (LB)

48

حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا حُمَيْدٌ عَنْ أَنَسِ بْنِ مَالِكٍ ﷺ قَالَ:

إِنْ كَانَتِ الْأَمَةُ مِنْ أَهْلِ الْمَدِينَةِ لَتَأْخُذُ بِيَدِ رَسُولِ اللهِ ﷺ، فَتَنْطَلِقُ بِهِ فِي حَاجَتِهَا.

[مسند أحمد ٣:/٩٨، إسناده صحيح على شرط الشيخين]

Hushaym narrated to us from Humayd from Anas ibn Maalik who said,

"Any of the female slaves of Madeenah would take hold of the hand of Allah's Messenger ﷺ and take him with her so that he would help her meet her needs."[48]

(*Musnad Ahmad*, Vol. 3, p. 98. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

48 - This *hadeeth* clearly points to the humbleness of the Prophet ﷺ and his readiness to meet the needs of all members of society. (LB)

49

Hushaym narrated to us from 'Abdul-'Azeez ibn Suhayb and Ismaa'eel from Anas ibn Maalik رضي الله عنه who said,

"Allah's Messenger ﷺ said, 'Whoever tells a lie about me deliberately will have his place in Hell.'"

(*Musnad Ahmad,* Vol. 3, p. 98. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ وَإِسْمَاعِيلُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ عَنْ أَنَسِ بْنِ مَالِكٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللهِ ﷺ:

«مَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا، فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ».

[مسند أحمد: ٣/٩٨، إسناده صحيح على شرط الشيخين]

50

Hushaym narrated to us from Humayd from Anas ibn Maalik رضي الله عنه who said,

"When the Prophet ﷺ married Zaynab bint Jahsh, he made a feast and fed us bread and meat."

(*Musnad Ahmad,* Vol. 3, p. 98. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا حُمَيْدٌ عَنْ أَنَسِ بْنِ مَالِكٍ رضي الله عنه قَالَ:

لَمَّا دَخَلَ النَّبِيُّ ﷺ بِزَيْنَبَ ابْنَةِ جَحْشٍ أَوْلَمَ. قَالَ: فَأَطْعَمَنَا خُبْزًا وَلَحْمًا.

[مسند أحمد: ٣/٩٨، إسناده صحيح على شرط الشيخين]

51

Hushaym narrated to us from Humayd from Anas ibn Maalik ﵁ who said that

the Prophet ﷺ prayed in a [green, square,] striped Yemeni garment, and I think that he tied its two sides together.[49]

(*Musnad Ahmad*, 3, p. 99. This *hadeeth* is *saheeh*, and its transmitters are trustworthy *'thiqaat'*.)

حَدَّثَنَا هُشَيْمٌ عَنْ حُمَيْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ ﵁:

أَنَّ النَّبِيَّ ﷺ صَلَّى فِي بُرْدَةٍ حِبَرَةٍ- قَالَ: أَحْسَبُهُ- عَقَدَ بَيْنَ طَرَفَيْهَا.

[مسند أحمد: ٣/٩٩، حديث صحيح، رجاله ثقات رجال الشيخين]

52

Hushaym narrated to us from Humayd from Anas ibn Maalik ﵁ who said that

the Prophet ﷺ would to visit all of his wives in one single night and perform only one *ghusl*.[50]

(*Musnad Ahmad,* Vol. 3, p. 98. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

حَدَّثَنَا هُشَيْمٌ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ ﵁:

أَنَّ النَّبِيَّ ﷺ كَانَ يَطُوفُ عَلَى جَمِيعِ نِسَائِهِ بِغُسْلٍ وَاحِدٍ.

[مسند أحمد: ٣/٩٩، إسناده صحيح على شرط الشيخين]

49 - He only did this to make sure he was covered properly during the prayer. (LB)

50 - *Ghusl* refers to the full ablution, or the washing of the whole body that a Muslim must perform after having sexual intercourse with one's spouse or any discharge of semen, while being awake or asleep in a wet dream. (LB)

53

حَدَّثَنَا هُشَيْمٌ عَنْ عَبْدِ الْعَزِيزِ، عَنْ أَنَسٍ ﷺ:

أَنَّ رَسُولَ اللهِ ﷺ كَانَ إِذَا دَخَلَ الْخَلَاءَ قَالَ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبُثِ وَالْخَبَائِثِ».

[مسند أحمد: ٩٩/٣، إسناده صحيح على شرط الشيخين]

Hushaym narrated to us from 'Abdul-'Azeez [ibn Suhayb] from Anas ibn Maalik ﷺ who said that whenever Allah's Messenger ﷺ went out [to answer the call of nature][51] he would say,

"*Allaahumma inee a'oodhu bika min-al-khubuthi wal-khabaa'ith* (O Allah, I seek refuge in You from the male and female devils)."

(*Musnad Ahmad*, Vol. 3, p. 99. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

54

حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ أَبِي بَكْرِ بْنِ أَنَسٍ عَنْ جَدِّهِ أَنَسِ بْنِ مَالِكٍ ﷺ قَالَ: قَالَ رَسُولُ اللهِ ﷺ:

«إِذَا سَلَّمَ عَلَيْكُمْ أَهْلُ الْكِتَابِ، فَقُولُوا: وَعَلَيْكُمْ».

[مسند أحمد: ٩٩/٣، إسناده صحيح على شرط الشيخين]

Hushaym narrated to us from 'Ubaydullaah ibn Abee Bakr ibn Anas from his grandfather Anas ibn Maalik ﷺ who said,

"Allah's Messenger ﷺ said, 'If anyone among the People of the Book[52] greets you by saying *Assalaamu 'alaykum* (peace be upon you), then only reply by saying '*Wa 'alaykum* (and also upon you)."

(*Musnad Ahmad*, Vol. 3, p. 98. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

51 - This applies to present-day toilets or any other place where one intends to answer the call of nature. (LB)

52 - *Ahl-ul-Kitaab*, or the People of the Book, refers to the Jews and Christians as believers in a revealed religion. For the Jews, Allah revealed *At-Tawraat* (the Torah) to Prophet Moosaa (Moses) ﷺ, and for the Christians He revealed *Al-Injeel* (the Gospel) to Prophet 'Eesaa (Jesus) ﷺ, son of Mary. (LB)

55

حَدَّثَنَا هُشَيْمٌ قَالَ: عُبَيْدُ اللهِ بْنُ أَبِي بَكْرٍ أَخْبَرَنَا عَنْ أَنَسٍ ﷺ وَيُونُسُ عَنِ الْحَسَنِ قَالَا: قَالَ رَسُولُ اللهِ ﷺ: «انْصُرْ أَخَاكَ ظَالِمًا أَوْ مَظْلُومًا». قِيلَ: يَا رَسُولَ اللهِ، هَذَا أَنْصُرُهُ مَظْلُومًا، فَكَيْفَ أَنْصُرُهُ إِذَا كَانَ ظَالِمًا؟ قَالَ: «تَحْجُزُهُ، تَمْنَعُهُ، فَإِنَّ ذَلِكَ نَصْرُهُ».

[مسند أحمد: ٩٩/٣، إسناده الأول صحيح على شرط الشيخين، والثاني مرسل]

Hushaym narrated to us from 'Ubaydullaah ibn Abee Bakr from Anas [ibn Maalik] ﷺ and Yoonus [ibn 'Ubayd ibn Deenaar] from al-Hasan[53] who said, "Allah's Messenger ﷺ said,

'Help your brother whether he is an oppressor or he is oppressed.' Someone asked, 'Messenger of Allah, it is all right to help him if he is oppressed, but how can I help him when he is an oppressor?' He replied, 'You help him by preventing him from oppressing others.'"

(*Musnad Ahmad*, 3/99. The first *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim, but the second one is *mursal*.)

53 - Al-Hasan was the son of Abul-Hasan Yasaar al-Basree. He was the freed-slave of Zayd ibn Thaabit ﷺ. He was born in Madeenah two years before the end of 'Umar ibn al-Khattaab's caliphate and travelled to Basra, Iraq, after 'Uthmaan ibn 'Affaan ﷺ was killed. He narrated prophetic traditions from a number of the Prophet's companions including Anas ibn Maalik, 'Abdur-Rahmaan ibn Samurah, 'Imraan ibn al-Husayn and Samurah ibn Jundub. He met one hundred and thirty companions of the Prophet ﷺ. (LB)

56

Hushaym narrated to us from 'Abdul-'Azeez ibn Suhayb and Ismaa'eel from 'Abdul-'Azeez from Anas ibn Maalik ﷺ who said, "The Messenger of Allah ﷺ said,

'Eat the pre-dawn meal (su<u>h</u>oor), for there are blessings in it.'" [54]

(*Musnad A<u>h</u>mad*, Vol. 3, p. 99. The *isnaad* of this *<u>h</u>adeeth* is *sa<u>h</u>ee<u>h</u>* according to the conditions set by al-Bukhaaree and Muslim.)

حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ بنُ صُهَيبٍ وَإِسْمَاعِيل عَنْ عَبْدِ الْعَزِيزِ، عَنْ أَنَسٍ ﷺ قَالَ: قَالَ رَسُولُ اللهِ ﷺ:

«تَسَحَّرُوا، فَإِنَّ فِي السُّحُورِ بَرَكَةً».

[مسند أحمد: ٩٩/٣، إسناده صحيح على شرط الشيخين]

57

Hushaym narrated to us from <u>H</u>umayd a<u>t</u>-<u>T</u>aweel who said that he had heard Anas ibn Maalik ﷺ say,

"I saw the ring of the Prophet ﷺ, and it was made of silver."

(*Musnad A<u>h</u>mad*, 3, p. 99. This *<u>h</u>adeeth* is *sa<u>h</u>ee<u>h</u>*, and its transmitters are trustworthy *'thiqaat'*.)

حَدَّثَنَا هُشَيْمٌ عَنْ حُمَيْدٍ الطَّوِيلِ قَالَ:
سَمِعْتُ أَنَسَ بْنَ مَالِكٍ ﷺ يَقُولُ:

رَأَيْتُ خَاتَمَ النَّبِيِّ ﷺ مِنْ فِضَّةٍ.

[مسند أحمد: ٩٩/٣، حديث صحيح، رجاله ثقات رجال الشيخين]

54 - These blessings take many forms, for taking *sa<u>h</u>oor*, or *su<u>h</u>oor*, demonstrates one's following of the Prophet's *Sunnah*, acting contrary to the practice of the People of the Book who do not have such a meal when they intend to fast, helps one get enough strength to worship Allah better. Ibn Daqeeq al-'Eed writes in this regard, "These blessings may relate to the hereafter, in that following the prophet's *Sunnah* is bound to increase one's rewards in the hereafter; they may also relate to worldly benefits, in that taking the *sa<u>h</u>oor* is bound to help one get enough strength to fast without causing any harm whatsoever to the fasting person." (LB)

58

حَدَّثَنَا هُشَيْمٌ عَنْ حُمَيْدٍ : حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ ﷺ قَالَ:

لَمَّا اتَّخَذَ رَسُولُ اللهِ ﷺ صَفِيَّةَ، أَقَامَ عِنْدَهَا ثَلَاثًا، وَكَانَتْ ثَيِّبًا.

[مسند أحمد: ٩٩/٣، إسناده صحيح على شرط الشيخين]

Hushaym narrated to us from Humayd from Anas ibn Maalik ﷺ who said,

"When Allah's Messenger ﷺ married Safiyyah [bint Huyayy], he stayed with her for three nights,[55] and she had been previously married."

(*Musnad Ahmad,* Vol. 3, p. 98. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

55 - Al-Bukhaaree has reported on the authority of Anas ibn Maalik ﷺ who said, "The tradition of the Prophet ﷺ is that if someone marries a virgin and he already has a wife who was previously married, then he should stay with the virgin for seven days; and if someone marries a woman who was previously married and he already has a virgin wife with him, then he should stay with her for three days." (LB)

حَدَّثَنَا هُشَيْمٌ عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ ﵁:

59

أَنَّ رَسُولَ اللهِ ﷺ أَعْتَقَ صَفِيَّةَ بِنْتَ حُيَيٍّ، وَجَعَلَ عِتْقَهَا صَدَاقَهَا.

[مسند أحمد: ٣/٩٩، حديث صحيح، رجاله ثقات رجال الشيخين]

Hushaym narrated to us from ʿAbdul-ʿAzeez ibn Suhayb from Anas ibn Maalik ﵁ who said,

"The Messenger of Allah ﷺ freed Safiyyah bint Huyayy and regarded her freedom as her dowry.[56]

(*Musnad Ahmad*, 3, p. 99. This *hadeeth* is *saheeh*, and its transmitters are trustworthy *'thiqaat'*.)

56 - Dowry is a religious obligation imposed by Islam on the husband, and it is a symbol of the husband's respect for the woman he wishes to marry. It also is a sign of the weight and dignity of the institution of marriage. The Qur'an says, "And given women [on marriage] their dower as a free gift." (*Soorat an-Nisaa'*, 4:4)

60

حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا عَلِيُّ بْنُ زَيْدٍ عَنْ أَنَسِ بْنِ مَالِكٍ ﷺ قَالَ: سَمِعْتُهُ يُحَدِّثُ قَالَ:

شَهِدْتُ وَلِيمَتَيْنِ مِنْ نِسَاءِ رَسُولِ اللهِ ﷺ قَالَ: فَمَا أَطْعَمَنَا فِيهِمَا خُبْزًا وَلَا لَحْمًا، قَالَ: فَمَهْ؟ قَالَ: الْحَيْسَ - يَعْنِي التَّمْرَ وَالْأَقِطَ بِالسَّمْنِ -.

[مسند أحمد: ٣/٩٩، حديث حسن ، وهذا إسناد ضعيف]

Hushaym narrated to us from ‘Ali ibn Zayd who said, “I heard Anas ibn Maalik ﷺ say,

‘I attended the wedding feasts which Allah's Messenger ﷺ gave for two of his wives and he did not feed us bread or meat.’ I then asked Anas ibn Maalik ﷺ, ‘What did he feed you then?’ He replied, ‘*Al-hays* [dish].’ That is, stoneless dates [mixed] with dried yogurt and ghee.”

(Musnad Ahmad, Vol. 3, p. 99. This hadeeth is *hasan*, but its *isnaad* is *da'eef* ‘weak’.)

حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا حُمَيْدٌ عَنْ أَنَسِ بْنِ مَالِكٍ ﷺ قَالَ: قَالَ النَّبِيُّ ﷺ:

61 «دَخَلْتُ الْجَنَّةَ، فَسَمِعْتُ خَشْفَةً بَيْنَ يَدَيَّ، فَإِذَا هِيَ الْغُمَيْصَاءُ بِنْتُ مِلْحَانَ أُمُّ أَنَسِ بْنِ مَالِكٍ».

[مسند أحمد: ٩٩/٣، إسناده صحيح على شرط الشيخين]

Hushaym narrated to us from Humayd [at-Taweel] from Anas ibn Maalik who said, "Allah's Prophet said,

'I entered Paradise and heard a rustling sound ahead of me. [I then realised it was made by] al-Ghumaysaa' bint Milhaan,[57] the mother of Anas ibn Maalik.'"

(*Musnad Ahmad,* Vol. 3, p. 99. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

57 - The honorary title of al-Ghumaysaa' bint Milhaan was Umm Sulaym. Some scholars say that her name was ar-Rumaysaa'. Umm Sulaym was first married to Maalik ibn an-Nadr and her son by this marriage was the famous Anas ibn Maalik , one of the great companions of the Prophet . After Maalik ibn an-Nadr died a non-Muslim, Abu Talhah asked for her hand in marriage while he was still a pagan, but she refused to marry him. She invited him to Islam and said to him, "By Allah, Abu Talhah, a man like you is not easily turned away, but you are a non-believer and I am a Muslim woman, and it is not permissible for me to marry you. If you accept Islam, I will be pleased to accept you, without any gold or silver. I shall consider your acceptance of Islam as my dowry." Abu Talhah accepted Islam and became a dedicated Muslim, and she bore him two sons, 'Abdullaah and 'Umayr. (LB)

62

حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا حُمَيْدٌ الطَّوِيلُ عَنْ أَنَسِ بْنِ مَالِكٍ ﷺ:

أَنَّ النَّبِيَّ ﷺ كُسِرَتْ رَبَاعِيَتُهُ يَوْمَ أُحُدٍ، وَشُجَّ فِي جَبْهَتِهِ، حَتَّى سَالَ الدَّمُ عَلَى وَجْهِهِ، فَقَالَ: «كَيْفَ يُفْلِحُ قَوْمٌ فَعَلُوا هَذَا بِنَبِيِّهِمْ، وَهُوَ يَدْعُوهُمْ إِلَى رَبِّهِمْ؟!». فَنَزَلَتْ هَذِهِ الْآيَةُ: ﴿لَيْسَ لَكَ مِنَ ٱلْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَٰلِمُونَ﴾ [آل عمران:١٢٨].

[مسند أحمد: ٩٩/٣، إسناده صحيح على شرط الشيخين]

Hushaym narrated to us from Humayd at-Taweel from Anas ibn Maalik ﷺ who said,

"On the day of the Battle of Uhud, the [right, lower] lateral incisor[58] of the Prophet ﷺ was broken, and his forehead was wounded [so badly that] blood was streaming down his face. He [wiped the blood off his face] saying, 'What success can come to a people who cover the face of their Prophet with blood as he calls them to the worship of their Lord?' It was [in this context that] the following verse was revealed, 'Not for you [but for Allah] is the decision whether He turns in mercy to them or punishes them; for they are indeed wrongdoers.'"[59]

(*Musnad Ahmad,* Vol. 3, p. 99. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

58 - The lateral incisor is that tooth which is between the canine and the central incisor. (LB)

59 - *Soorah Aal 'Imraan*, 3:128.

63

حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا يَحْيَى بْنُ أَبِي إِسْحَاقَ وَعَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ وَحُمَيْدٌ الطَّوِيلُ عَنْ أَنَسِ بْنِ مَالِكٍ ﵁ أَنَّهُمْ سَمِعُوهُ يَقُولُ:

سَمِعْتُ رَسُولَ اللهِ ﷺ يُلَبِّي بِالْحَجِّ وَالْعُمْرَةِ جَمِيعًا، يَقُولُ: «لَبَّيْكَ عُمْرَةً وَحَجًّا، لَبَّيْكَ عُمْرَةً وَحَجًّا».

[مسند أحمد: ٩٩/٣، إسناده صحيح على شرط الشيخين]

Hushaym narrated to us from Yahyaa ibn Abee Ishaaq, 'Abdul-'Azeez ibn Suhayb and Humayd at-Taweel who said they had heard Anas ibn Maalik ﵁ say,

"I heard Allah's Messenger ﷺ recite the *talbiyah* with the intention of performing *Hajj* and *'Umrah* together,'[60] saying, '*Labbayka 'umratan wa hajjan, Labbayka 'umratan wa hajjan.*'"

(*Musnad Ahmad,* Vol. 3, p. 99. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

60 - One of the formulas to recite for performing this kind of *Hajj* (known as *qiraan*) is: *Labbayka 'umratan wa hajjan*, (Here I come to You, O Allah, for *Hajj* and *'Umrah*. (LB)

64

حَدَّثَنَا هُشَيْمٌ قَالَ: وَحَدَّثَنَا حُمَيْدٌ عَنْ ثَابِتٍ، عَنْ أَنَسٍ ﷺ ـ وَأَظُنُّنِي قَدْ سَمِعْتُهُ مِنْ أَنَسٍ ﷺ ـ :
أَنَّ رَسُولَ اللهِ ﷺ مَرَّ بِرَجُلٍ يَسُوقُ بَدَنَةً، فَقَالَ: «ارْكَبْهَا». قَالَ: إِنَّهَا بَدَنَةٌ، قَالَ: «ارْكَبْهَا».
مَرَّتَيْنِ أَوْ ثَلَاثًا.

[مسند أحمد: ٩٩/٣، إسناده صحيح على شرط الشيخين]

Hushaym narrated to us from Humayd [at-Taweel], from Thaabit [al-Bunaanee], from Anas ibn Maalik (and I think I heard it directly from Anas ibn Maalik ﷺ who said

that Allah's Messenger ﷺ passed by a man driving a sacrificial camel and he said to him, "Ride it." The man said, "But it is a sacrificial camel, Messenger of Allah." The Prophet ﷺ then said to him, "Ride it," two or three times.

(*Musnad Ahmad,* Vol. 3, p. 99. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ قَالَ: قَالَ أَبِي: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ ﷺ - حَسِبْتُهُ قَالَ-:

65 عَطَسَ عِنْدَ النَّبِيِّ ﷺ رَجُلَانِ، فَشَمَّتَ أَحَدَهُمَا- أَوْ قَالَ: سَمَّتَ- وَتَرَكَ الْآخَرَ، فَقِيلَ: رَجُلَانِ عَطَسَ أَحَدُهُمَا فَشَمَّتَّهُ وَلَمْ تُشَمِّتِ الْآخَرَ؟ فَقَالَ: «إِنَّ هَذَا حَمِدَ اللهَ عَزَّ وَجَلَّ».

[مسند أحمد: ٣/١٠٠، إسناده صحيح على شرط الشيخين]

Mu'tamir ibn Sulaymaan narrated to us, saying that his father[61] said that Anas ibn Maalik said (or maybe he said he had heard Anas ibn Maalik ﷺ say),

"Two men sneezed in the presence of the Prophet ﷺ and he said '*Yarhamuk-Allaah*' (may Allah have mercy on you) to one of them but not to the other. It was said [to him], 'Two men sneezed, and you said *Yarhamuk-Allaah* to one of them but not to the other. Why is that?' He replied, 'This one praised Allah ﷻ [when he sneezed].'"

(*Musnad Ahmad*, Vol. 3, p. 100. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

61 - That is Sulaymaan ibn Tarkhaan. (LB)

66

حَدَّثَنَا مُعْتَمِرٌ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ ﷺ قَالَ:

كَانَ رَسُولُ اللهِ ﷺ يُحِبُّ أَنْ يَلِيَهُ الْمُهَاجِرُونَ وَالْأَنْصَارُ فِي الصَّلَاةِ.

[مسند أحمد: ٣/١٠٠، إسناده صحيح على شرط الشيخين]

Mu'tamir narrated to us from Humayd [at-Taweel] from Anas ibn Maalik ﷺ who said,

"Allah's Messenger ﷺ preferred that the *Muhaajiroon* and the *Ansaar*[62] stand directly behind him in the prayer."

(*Musnad Ahmad,* Vol. 3, p. 100. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

62 - The *Muhaajiroon* (the Emigrants) are those converts to Islam who gave support to the Prophet ﷺ in the beginning of the Islamic mission and then migrated with him from Makkah to Madeenah when Allah ﷻ allowed them to do so. The *Ansaar* (the Helpers) are the inhabitants of Madeenah who believed in the Prophet ﷺ and gave him shelter and support. (LB)

67

حَدَّثَنَا مُعْتَمِرٌ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ ﷺ قَالَ:

لَمْ يَكُنْ فِي رَأْسِ رَسُولِ اللهِ ﷺ وَلِحْيَتِهِ عِشْرُونَ شَعَرَةً بَيْضَاءَ، وَخَضَبَ أَبُو بَكْرٍ بِالْحِنَّاءِ وَالْكَتَمِ، وَخَضَبَ عُمَرُ بِالْحِنَّاءِ.

[مسند أحمد: ٣/١٠٠، إسناده صحيح على شرط الشيخين]

Mu'tamir narrated to us from Humayd [at-Taweel] from Anas ibn Maalik ﷺ who said,

"There were not even twenty grey hairs on the head and beard of the Messenger of Allah. Abu Bakr dyed [his beard] with henna[63] and *katam*[64] , while 'Umar dyed his with henna."

(*Musnad Ahmad,* Vol. 3, p. 100. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

63 - Henna (*Lawsonia inermis*) is a flowering plant used since antiquity to dye skin, hair, fingernails, leather and wool. It is common today as a reddish-brown dye used especially on the hair and skin. (LB)

64 - The Latin name of *katam* is Buxus dioica, which is a plant that grows only in the high mountains. It strengthens the hair and darkens the color of henna and makes it last longer.(LB)

68

حَدَّثَنَا مُعْتَمِرٌ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ ﷺ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ:

«إِذَا سَقَطَتْ لُقْمَةُ أَحَدِكُمْ فَلْيَأْخُذْهَا، وَلْيَمْسَحْ مَا بِهَا مِنَ الْأَذَى وَلَا يَدَعْهَا لِلشَّيْطَانِ».

[مسند أحمد: ٣/١٠٠، إسناده صحيح على شرط الشيخين]

Mu'tamir narrated to us from Humayd [at-Taweel] from Anas ibn Maalik ﷺ who said,

"The Prophet ﷺ said, 'If a morsel of food of one of you falls, you should pick it up and remove whatever dirt is on it, and not leave it for Satan.'"

(*Musnad Ahmad*, Vol. 3, p. 100. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

69

حَدَّثَنَا مُعْتَمِرٌ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ ﷺ قَالَ:

حَجَمَ أَبُو طَيْبَةَ رَسُولَ اللهِ ﷺ، فَأَعْطَاهُ صَاعًا مِنْ طَعَامٍ، وَكَلَّمَ أَهْلَهُ فَخَفَّفُوا عَنْهُ.

[مسند أحمد: ٣/١٠٠، إسناده صحيح على شرط الشيخين]

Mu'tamir narrated to us from Humayd [at-Taweel] from Anas ibn Maalik ﷺ who said,

"Abu Taybah treated the Messenger of Allah with cupping, and the Prophet ﷺ gave him one *saa'*[65] of food and spoke to his masters and they reduced what they used to take from his earnings."

(*Musnad Ahmad*, Vol. 3, p. 100. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

65 - A *saa'* is a measure of volume, not weight, which is approximately equivalent to three kilograms of specific types of foods. In reality, it is four times what a person can hold when he cups both of his hands together. (LB)

70

Mu'tamir narrated to us from Humayd [at-Taweel] from Anas ibn Maalik ﷺ who said,

"Of all the people, the Messenger of Allah ﷺ offered the best prayers in terms of perfection and brevity."

(*Musnad Ahmad*, Vol. 3, p. 100. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

حَدَّثَنَا مُعْتَمِرٌ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ ﵁ قَالَ:

كَانَ رَسُولُ اللهِ ﷺ مِنْ أَتَمِّ النَّاسِ صَلَاةً وَأَوْجَزِهِ.

[مسند أحمد: ٣/١٠٠، إسناده صحيح على شرط الشيخين]

71

Hushaym narrated to us from Humayd at-Taweel who said that he had heard Anas ibn Maalik ﷺ say,

"I asked Anas ibn Maalik ﷺ, 'Did the Messenger of Allah ﷺ ever pray with his shoes on?' He said, 'Yes.'"

(*Musnad Ahmad*, Vol. 3, p. 100. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

حَدَّثَنَا عَبَّادُ بْنُ عَبَّادٍ وَغَسَّانُ بْنُ مُضَرَ عَنْ سَعِيدِ بْنِ يَزِيدَ أَبِي مَسْلَمَةَ قَالَ:

قُلْتُ لِأَنَسِ بْنِ مَالِكٍ ﵁: أَكَانَ رَسُولُ اللهِ ﷺ يُصَلِّي فِي نَعْلَيْهِ؟ قَالَ: نَعَمْ.

[مسند أحمد: ٣/١٠٠، إسناده صحيح على شرط الشيخين]

72

حَدَّثَنَا زِيَادُ بْنُ الرَّبِيعِ أَبُو خِدَاشٍ الْيُحْمِدِيُّ قَالَ: سَمِعْتُ أَبَا عِمْرَانَ الْجَوْنِيَّ يَقُولُ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ ﷺ يَقُولُ:
مَا أَعْرِفُ شَيْئًا الْيَوْمَ مِمَّا كُنَّا عَلَيْهِ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ. قَالَ: قُلْنَا لَهُ: فَأَيْنَ الصَّلَاةُ؟
قَالَ: أَوَلَمْ تَصْنَعُوا فِي الصَّلَاةِ مَا قَدْ عَلِمْتُمْ؟!.

[مسند أحمد: ٣/١٠١، إسناده صحيح على شرط الشيخين]

Ziyaad ibn ar-Rabee' Abu Khidaash al-Yuhmidee narrated, "I heard Abu 'Imraan al-Jawnee say that he had heard Anas ibn Maalik ﷺ say,

"I do not recognize anything that you do as compared to that which we used to do at the time of the Messenger of Allah ﷺ." We asked him, "[How can you make such a generalisation?]What about the prayer?" He replied, "Don't you know that you have also changed the prayer?"[66]

(*Musnad Ahmad,* Vol. 3, p. 101. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

66 - Anas ibn Maalik ﷺ outlived the Prophet ﷺ and witnessed many changes in the way people offered their prayers and other acts of worship. By this he meant that many people did not pray on time, as was the practice of the Prophet ﷺ. (LB)

73

حَدَّثَنَا إِسْمَاعِيلُ عَنْ عَبْدِ الْعَزِيزِ، عَنْ أَنَسِ بْنِ مَالِكٍ ﷺ قَالَ:
قَالَ رَسُولُ اللهِ ﷺ: «لَا يَتَمَنَّيَنَّ أَحَدُكُمُ الْمَوْتَ لِضُرٍّ نَزَلَ بِهِ، فَإِنْ كَانَ لَا بُدَّ مُتَمَنِّيًا الْمَوْتَ، فَلْيَقُلِ: اللَّهُمَّ أَحْيِنِي مَا كَانَتِ الْحَيَاةُ خَيْرًا لِي، وَتَوَفَّنِي إِذَا كَانَتِ الْوَفَاةُ خَيْرًا لِي».

[مسند أحمد: ١٠١/٣، إسناده صحيح على شرط الشيخين]

Ismaa'eel ibn Ibraaheem narrated to us from 'Abd-ul-'Azeez ibn Suhayb from Anas ibn Maalik ﷺ who said,

"The Messenger of Allah ﷺ said, 'No one of you should wish for death as a result of any harm[67] that may have afflicted him. If he must wish for it, then let him say: *Allaahumma ahyinee maa kaanat-il-hayaatu khayran lee, wa tawaffanee idhaa kaanat-il-wafaatu khayran lee* (O Allah, let me live so long as life is better for me, or cause me to die if death is better for me).'"

(*Musnad Ahmad,* Vol. 3, p. 101. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

67 - Harm here could be anything that causes pain, discomfort or uneasiness, such as poverty, persecution or disease. (LB)

74

حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ عَنْ أَنَسِ بْنِ مَالِكٍ ﷺ قَالَ:

نَهَى نَبِيُّ اللهِ ﷺ أَنْ يَتَزَعْفَرَ الرَّجُلُ.

[مسند أحمد: ١٠١/٣، إسناده صحيح على شرط الشيخين]

Ismaa'eel ibn Ibraaheem narrated to us from 'Abdul-'Azeez ibn Suhayb from Anas ibn Maalik ﷺ who said,

"The Prophet of Allah ﷺ forbade men to dye [their clothes or hair] with saffron."

(*Musnad Ahmad,* Vol. 3, p. 101. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

75

حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ عَنْ أَنَسٍ ﷺ قَالَ: قَالَ رَسُولُ اللهِ ﷺ:
«إِذَا دَعَا أَحَدُكُمْ، فَلْيَعْزِمْ فِي الدُّعَاءِ، وَلَا يَقُلْ: اللَّهُمَّ إِنْ شِئْتَ فَأَعْطِنِي، فَإِنَّ اللهَ عَزَّ وَجَلَّ لَا مُسْتَكْرِهَ لَهُ».

[مسند أحمد: ١٠١/٣، إسناده صحيح على شرط الشيخين]

Ismaa'eel ibn Ibraaheem narrated to us from 'Abdul-'Azeez ibn Suhayb from Anas ibn Maalik ﷺ who said that Allah's Messenger ﷺ said,

"When any one of you invokes Allah [for something], he should be firm in his supplication and must not say: 'O Allah, give me [such-and-such] if You will,' for nobody can force Allah to do something against His will."[68]

(*Musnad Ahmad*, Vol. 3, p. 101. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

68 - When a person invokes Allah ﷻ he should show a sense of determination and resolve, that is, he should not make the answer of his supplication hinge upon Allah's will, by saying, "O Allah, give me such-and-such if you will." Instead one should show resolve, being sure that Allah ﷻ will certainly answer his supplication. By demonstrating such determination he shows that he places his trust in Allah ﷻ, who can do whatever He wills without being prevented by anyone or anything in the heavens and the earth. (LB)

76

حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ قَالَ: سَأَلَ قَتَادَةُ أَنَسًا ﷺ:

أَيُّ دَعْوَةٍ كَانَ أَكْثَرَ يَدْعُو بِهَا النَّبِيُّ ﷺ؟ قَالَ: كَانَ أَكْثَرُ دَعْوَةٍ يَدْعُو بِهَا رَسُولُ اللهِ ﷺ: «اللَّهُمَّ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً، وَفِي الْآخِرَةِ حَسَنَةً، وَقِنَا عَذَابَ النَّارِ». وَكَانَ أَنَسٌ ﷺ إِذَا أَرَادَ أَنْ يَدْعُوَ بِدَعْوَةٍ، دَعَا بِهَا، وَإِذَا أَرَادَ أَنْ يَدْعُوَ بِدُعَاءٍ، دَعَا بِهَا فِيهِ.

[مسند أحمد: ١٠١/٣، إسناده صحيح على شرط الشيخين]

Ismaaʿeel ibn Ibraaheem narrated to us from ʿAbdul-ʿAzeez ibn Suhayb who said, "Qataadah asked Anas ibn Maalik ﷺ,

'Which supplication would the Prophet ﷺ recite most often?' He replied, 'The supplication which Allah's Messenger would recite most often was: *Allaahumma Rabbanaa aatinaa fid-dunyaa hasanatan wa fil-aakhirati hasanatan, wa qinaa ʿadhaaban-naar* (O Allah, Our Lord, give us good in this world and good in the hereafter and save us from the punishment of the Fire.)' Whenever Anas ﷺ wanted to recite a supplication he would recite these words, and whenever he had a specific need he would include these words in his supplication."

(*Musnad Ahmad,* Vol. 3, p. 101. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

77

حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ عَنْ أَنَسِ بْنِ مَالِكٍ ﷺ ـ وَقَالَ مَرَّةً: أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ عَنْ أَنَسِ بْنِ مَالِكٍ ﷺ ـ قَالَ:

كَانَ مُعَاذٌ يَؤُمُّ قَوْمَهُ، فَدَخَلَ حَرَامٌ وَهُوَ يُرِيدُ أَنْ يَسْقِيَ نَخْلَهُ، فَدَخَلَ الْمَسْجِدَ لِيُصَلِّيَ مَعَ الْقَوْمِ، فَلَمَّا رَأَى مُعَاذًا طَوَّلَ، تَجَوَّزَ فِي صَلَاتِهِ، وَلَحِقَ بِنَخْلِهِ يَسْقِيهِ، فَلَمَّا قَضَى مُعَاذٌ الصَّلَاةَ، قِيلَ لَهُ: إِنَّ حَرَامًا دَخَلَ الْمَسْجِدَ.

[مسند أحمد: ١٠١/٣، إسناده صحيح على شرط الشيخين]

Isma'eel ibn Ibraaheem narrated to us from 'Abdul-'Azeez ibn Suhayb from Anas ibn Maalik ﷺ who said,

"Mu'aadh [ibn Jabal] used to lead his people in prayer. Haraam [once] came into the mosque to offer the congregational prayer after having intended to water his palm trees. However, when he saw that Mu'aadh was making the prayer long,[69] he [withdrew from the people], completed the prayer briefly on his own and then went out to water his palm trees. When Mu'aadh completed the prayer, he was told that Haraam had entered the mosque."[70]

(*Musnad Ahmad,* Vol. 3, p. 101. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

69 - Some narrations mention that after reciting *Soorat al-Faatihah*, he started reciting *Soorat al-Baqarah*, the longest *soorah* in the Qur'an. (LB)

70 - Check *Hadeeth* 33 which provides the rest of this incident. (LB)

78

حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ عَنْ أَنَسٍ ﷺ قَالَ:

كَانَ نَبِيُّ اللهِ ﷺ إِذَا دَخَلَ الْخَلَاءَ قَالَ: «أَعُوذُ بِاللهِ مِنَ الْخُبُثِ وَالْخَبَائِثِ».

[مسند أحمد: ٣/١٠١، إسناده صحيح على شرط الشيخين]

Ismaa'eel ibn Ibraaheem narrated to us from 'Abdul-'Azeez ibn Suhayb from Anas ibn Maalik ﷺ who said,

"Whenever Allah's Prophet ﷺ went out [to answer the call of nature][71] he would say, *'A'oodhu billaahi min-al-khubuthi wal-khabaa'ith* (O Allah, I seek refuge in You from the male and female devils).'"

(*Musnad Ahmad,* Vol. 3, p. 101. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

71 - This applies to present-day toilets or any other place where one intends to answer the call of nature. (LB)

79

Ismaa'eel ibn Ibraaheem narrated to us from 'Abdul-'Azeez ibn Suhayb from Anas ibn Maalik ﷺ who said,

"Allah's Messenger ﷺ used to sacrifice two rams[72], and I also sacrifice two rams."

(*Musnad Ahmad*, Vol. 3, p. 101. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ عَنْ أَنَسِ بْنِ مَالِكٍ رضي الله عنه قَالَ:

كَانَ رَسُولُ اللهِ ﷺ يُضَحِّي بِكَبْشَيْنِ. قَالَ أَنَسٌ رضي الله عنه: وَأَنَا أُضَحِّي بِكَبْشَيْنِ.

[مسند أحمد: ١٠١/٣، إسناده صحيح على شرط الشيخين]

80

Ismaa'eel ibn Ibraaheem narrated to us from 'Abdul-'Azeez ibn Suhayb from Anas ibn Maalik ﷺ who said,

"Allah's Messenger ﷺ said, 'Whoever wears silk in this world will not wear it in the hereafter.'"[73]

(*Musnad Ahmad*, Vol. 3, p. 101. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ عَنْ أَنَسِ بْنِ مَالِكٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللهِ ﷺ:

«مَنْ لَبِسَ الْحَرِيرَ فِي الدُّنْيَا، فَلَنْ يَلْبَسَهُ فِي الْآخِرَةِ».

[مسند أحمد: ١٠١/٣، إسناده صحيح على شرط الشيخين]

72 - That is, on *'Eed-ul-Ad-haa* which is celebrated on the 10th of the lunar month of *Dhul-Hijjah* to commemorate Prophet Ibraaheem's readiness to sacrifice his son Ismaa'eel. (LB)

73 - The Prophet ﷺ was addressing men when he said this, for women are allowed to wear silk. (LB)

81

حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ عَنْ أَنَسِ بْنِ مَالِكٍ ﷺ قَالَ:
دَخَلَ رَسُولُ اللهِ ﷺ الْمَسْجِدَ، وَحَبْلٌ مَمْدُودٌ بَيْنَ سَارِيَتَيْنِ، فَقَالَ: «مَا هَذَا؟» قَالُوا: لِزَيْنَبَ تُصَلِّي، فَإِذَا كَسِلَتْ- أَوْ فَتَرَتْ- أَمْسَكَتْ بِهِ. فَقَالَ: «حُلُّوهُ»، ثُمَّ قَالَ: «لِيُصَلِّ أَحَدُكُمْ نَشَاطَهُ، فَإِذَا كَسِلَ- أَوْ فَتَرَ- فَلْيَقْعُدْ».

[مسند أحمد: ٣/١٠١، إسناده صحيح على شرط الشيخين]

Ismaa'eel ibn Ibraaheem narrated to us from 'Abdul-'Azeez ibn Suhayb from Anas ibn Maalik ﷺ who said,

"Allah's Messenger ﷺ [once] entered the mosque and saw a rope hanging between two pillars. He asked, 'What is this for?' They[74] replied, 'It belongs to Zaynab [bint Jahsh]. She prays, and when she feels tired or weary, she holds on to it.' He said, 'Untie it. You must pray as long as you feel energetic, but if you start to lose concentration or become tired, you must sit down [and complete your prayers].'"

(*Musnad Ahmad,* Vol. 3, p. 101. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

74 - That is, those companions of his who were in the mosque at that time. (LB)

82

حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ عَنْ أَنَسِ بْنِ مَالِكٍ ﷺ قَالَ:

أُقِيمَتِ الصَّلَاةُ وَرَسُولُ اللهِ ﷺ نَجِيٌّ لِرَجُلٍ فِي الْمَسْجِدِ، فَمَا قَامَ إِلَى الصَّلَاةِ حَتَّى نَامَ الْقَوْمُ.

[مسند أحمد: ۱۰۱/۳، إسناده صحيح على شرط الشيخين]

Isma'eel ibn Ibraaheem narrated to us from 'Abdul-'Azeez ibn Suhayb from Anas ibn Maalik ﷺ who said,

"[Once] the *iqaamah*[75] for prayer was called while Allah's Messenger ﷺ was talking to a man [in a low voice] in the mosque, and he did not get up to [lead] the prayer until the people[76] dosed off [in a sitting posture]."

(*Musnad Ahmad*, Vol. 3, p. 101. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

75 - A shorter "call to prayer" that is made immediately prior to each of the five daily prayers, to let people know that the prayer is about to begin. (LB)

76 - Al-Bukhaaree's narration mentions that only some of the people dozed off. (LB)

83

حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ عَنْ أَنَسِ بْنِ مَالِكٍ ﷺ قَالَ:

لَمَّا قَدِمَ رَسُولُ اللهِ ﷺ إِلَى الْمَدِينَةِ، أَخَذَ أَبُو طَلْحَةَ ﷺ بِيَدِي، فَانْطَلَقَ بِي إِلَى رَسُولِ اللهِ ﷺ، فَقَالَ: يَا رَسُولَ اللهِ، إِنَّ أَنَسًا غُلَامٌ كَيِّسٌ، فَلْيَخْدُمْكَ. قَالَ: فَخَدَمْتُهُ فِي السَّفَرِ وَالْحَضَرِ، وَاللهِ مَا قَالَ لِي لِشَيْءٍ صَنَعْتُهُ: «لِمَ صَنَعْتَ هَذَا هَكَذَا؟» وَلَا لِشَيْءٍ لَمْ أَصْنَعْهُ: «لِمَ لَمْ تَصْنَعْ هَذَا هَكَذَا؟».

[مسند أحمد: ٣/١٠١، إسناده صحيح على شرط الشيخين]

Ismaa'eel ibn Ibraaheem narrated to us from 'Abdul-'Azeez ibn Suhayb from Anas ibn Maalik ﷺ who said,

"When Allah's Messenger ﷺ came to Madeenah, Abu Talhah[77] took me by the hand to Allah's Messenger ﷺ and said, 'Messenger of Allah, Anas is a good boy, so let him serve you.' So I served him during his travels and at home. By Allah he never said to me about something that I had done, 'Why haven't you done it?' or for something I had not done, 'Why have you done it?'"[78]

(*Musnad Ahmad,* Vol. 3, p. 101. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

77 - Abu Talhah is the honorary title of Zayd ibn Sahl, who married al-Ghumaysaa' bint Milhaan (Umm Sulaym, the mother of Anas ibn Maalik ﷺ) after the death of her husband Maalik ibn an-Nadr. In other words, he was Anas ibn Maalik's stepfather. (LB)

78 - This simply means that he never blamed him for anything. (LB)

84

حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ عَنْ أَنَسِ بْنِ مَالِكٍ ﷺ قَالَ: اصْطَنَعَ رَسُولُ اللهِ ﷺ خَاتَمًا فَقَالَ: «إِنَّا قَدِ اصْطَنَعْنَا خَاتَمًا وَنَقَشْنَا فِيهِ نَقْشًا، فَلَا يَنْقُشْ أَحَدٌ عَلَيْهِ».

[مسند أحمد: ١٠١/٣، إسناده صحيح على شرط الشيخين]

Ismaa'eel ibn Ibraaheem narrated to us from 'Abdul-'Azeez ibn Suhayb from Anas ibn Maalik ﷺ who said,

"The Messenger of Allah ﷺ had a ring made for him and he said, 'We have had a ring made for us and have had [the words Muhammad, the Messenger of Allah] engraved on it, so no one should make a ring with [the same] engraving.'"

(*Musnad Ahmad*, Vol. 3, p. 101. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

85

حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ عَنْ أَنَسٍ ﷺ قَالَ:

كَانَ النَّبِيُّ ﷺ يُوجِزُ الصَّلَاةَ وَيُكْمِلُهَا.

[مسند أحمد: ٣/١٠١، إسناده صحيح على شرط الشيخين]

Ismaa'eel ibn Ibraaheem narrated to us from 'Abdul-'Azeez ibn Suhayb from Anas ibn Maalik ﷺ who said,

"The Prophet ﷺ used to make his prayer brief but complete."[79]

(*Musnad Ahmad,* Vol. 3, p. 101. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

79 - See *hadeeth*b no. 70. (LB)

86

حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ عَنْ أَنَسٍ رضي الله عنه:

إِنَّ رَسُولَ اللهِ ﷺ غَزَا خَيْبَرَ، فَصَلَّيْنَا عِنْدَهَا صَلَاةَ الْغَدَاةِ بِغَلَسٍ، فَرَكِبَ رَسُولُ اللهِ ﷺ، وَرَكِبَ أَبُو طَلْحَةَ، وَأَنَا رَدِيفُ أَبِي طَلْحَةَ، فَأَجْرَى نَبِيُّ اللهِ ﷺ فِي زُقَاقِ خَيْبَرَ، وَإِنَّ رُكْبَتِيَّ لَتَمَسُّ فَخِذَ نَبِيِّ اللهِ ﷺ، وَانْحَسَرَ الْإِزَارُ عَنْ فَخِذِ نَبِيِّ اللهِ ﷺ، فَإِنِّي لَأَرَى بَيَاضَ فَخِذِ نَبِيِّ اللهِ ﷺ، فَلَمَّا دَخَلَ الْقَرْيَةَ قَالَ: «اللهُ أَكْبَرُ! خَرِبَتْ خَيْبَرُ، إِنَّا إِذَا نَزَلْنَا بِسَاحَةِ قَوْمٍ فَسَاءَ صَبَاحُ الْمُنْذَرِينَ». قَالَهَا ثَلَاثَ مِرَارٍ. قَالَ: وَقَدْ خَرَجَ الْقَوْمُ إِلَى أَعْمَالِهِمْ، فَقَالُوا: مُحَمَّدٌ ـ قَالَ عَبْدُ الْعَزِيزِ: وَقَالَ بَعْضُ أَصْحَابِنَا: وَالْخَمِيسُ ـ قَالَ: فَأَصَبْنَاهَا عَنْوَةً، فَجُمِعَ السَّبْيُ، قَالَ: فَجَاءَ دِحْيَةُ فَقَالَ: يَا نَبِيَّ اللهِ، أَعْطِنِي جَارِيَةً مِنَ السَّبْيِ، قَالَ: «اذْهَبْ فَخُذْ جَارِيَةً». قَالَ: فَأَخَذَ صَفِيَّةَ بِنْتَ حُيَيٍّ، فَجَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ، فَقَالَ: يَا رَسُولَ اللهِ، أَعْطَيْتَ دِحْيَةَ صَفِيَّةَ بِنْتَ حُيَيٍّ، سَيِّدَةَ قُرَيْظَةَ وَالنَّضِيرِ؟! مَا تَصْلُحُ إِلَّا لَكَ. فَقَالَ ﷺ: «ادْعُوهُ بِهَا». فَجَاءَ بِهَا، فَلَمَّا نَظَرَ إِلَيْهَا النَّبِيُّ ﷺ قَالَ: «خُذْ جَارِيَةً مِنَ السَّبْيِ غَيْرَهَا». ثُمَّ إِنَّ نَبِيَّ اللهِ ﷺ أَعْتَقَهَا وَتَزَوَّجَهَا. فَقَالَ لَهُ ثَابِتٌ: يَا أَبَا حَمْزَةَ، مَا أَصْدَقَهَا؟ قَالَ: نَفْسَهَا، أَعْتَقَهَا وَتَزَوَّجَهَا، حَتَّى إِذَا كَانَ بِالطَّرِيقِ جَهَّزَتْهَا أُمُّ سُلَيْمٍ فَأَهْدَتْهَا لَهُ مِنَ اللَّيْلِ، وَأَصْبَحَ النَّبِيُّ ﷺ عَرُوسًا، فَقَالَ: «مَنْ كَانَ عِنْدَهُ شَيْءٌ فَلْيَجِئْ بِهِ». وَبَسَطَ نِطْعًا، فَجَعَلَ الرَّجُلُ يَجِيءُ بِالْأَقِطِ، وَجَعَلَ الرَّجُلُ يَجِيءُ بِالتَّمْرِ، وَجَعَلَ الرَّجُلُ يَجِيءُ بِالسَّمْنِ ـ قَالَ: وَأَحْسِبُهُ قَدْ ذَكَرَ السَّوِيقَ ـ قَالَ: فَحَاسُوا حَيْسًا، فَكَانَتْ وَلِيمَةَ رَسُولِ اللهِ ﷺ.

[مسند أحمد: ١٠٢/٣، إسناده صحيح على شرط الشيخين]

Ismaa'eel ibn Ibraaheem narrated to us from 'Abdul-'Azeez ibn Suhayb from Anas ibn Maalik ﷺ who said,

"The Messenger of Allah ﷺ launched a campaign against Khaybar. We offered the *Fajr* prayer not far from it when it was still dark, then Allah's Messenger ﷺ rode [his mount] and Abu Talhah[80] rode his, and I rode behind Abu Talhah. The Prophet of Allah ﷺ rode through the narrow streets of Khaybar, and [our mount was so close to that of Allah's Messenger ﷺ that] my knee was touching his thigh. [At one point] the Prophet's *izaar*[81] was slipped off his thigh so much so that I could see the whiteness of his thigh. When he entered the town, he cried, '*Allaahu Akbar*! Khaybar is destroyed. Whenever we descend in the city centre of a [hostile] people, it will be an evil morning for those who have been warned.' He said this three times. The people had come out to their work [as usual, not expecting such an attack, and when they saw the Muslims] they cried out, 'It is Muhammad!' ('Abdul-'Azeez narrated that some of his companions said that the people said, 'It is Muhammad and his forces.') We seized Khaybar by force, and the prisoners were gathered together. Dihyah [ibn Khaleefah Al-Kalbee] came to him and said, 'Grant me a woman from among the female prisoners, Prophet of Allah.' He said, 'Go and take one.' He chose Safiyyah bint Huyayy;[82] then a man came to the Prophet ﷺ and said, 'Messenger of Allah, you have granted Dihyah Safiyyah bint Huyayy, the best woman of Banu Quraydhah and Banu an-Nadeer,[83] and she deserves to marry none but you.' The Prophet ﷺ said, "Call him and tell him to bring her with him.' So Dihyah brought her, and when the Prophet ﷺ saw her, he said to him, '[Leave her and] take another woman from among the female prisoners.' The Prophet ﷺ then set her free and married her. (['Abdul-'Azeez] said that Thaabit [al-Bunaanee] asked Anas ibn Maalik ﷺ, 'What dowry did he give her, Abu Hamzah[84]? He replied, 'Her freedom; he set her free then married her.') On the way homewards [from

Khaybar], Umm Sulaym arrayed her for him and gave her to him at night, and he ﷺ consummated his marriage with her. On the [following] morning, the prophet ﷺ said [to his companions, 'Whoever has any food, let him bring it.' He spread out a leather rug and some men brought dried yoghurt, others brought dates and yet others brought ghee. ('Abdul-'Azeez ibn Suhayb said he believed Anas ibn Maalik ﷺ also mentioned *as-saweeq*)[85]. They made *al-hays*[86], and that was the wedding feast of Allah's Messenger ﷺ."

(*Musnad Ahmad,* Vol. 3, p. 102. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

80 - Abu Talhah was Anas's stepfather. (LB)

81 - The *izaar* (loin-cloth) is the garment which is used to cover the lower part of the body from the navel to the knees, while the *ridaa'* covers the upper part of the body. (LB)

82 - Huyayy ibn Akhtab was chief of the exiled Jewish tribe of Banu An-Nadeer who moved after that to Khaybar. (LB)

83 - Banu Quraydhah and Banu an-Nadeer were two well-known Jewish tribes in Madeenah. (LB)

84 - Abu Hamzah was the honorary title (*kunyah*) of Anas ibn Maalik ﷺ. (LB)

85 - *As-saweeq* is fine barley or wheat flour Arabs used to mix with honey, milk, ghee or water to make a delicious dish. (LB)

86 - *Al-hays* dish is made from stoneless dates mixed with dried yoghurt and ghee.(LB)

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Muhammad ibn Fudayl narrated to us from al-A'mash from Anas ibn Maalik ﷺ who said,

"The Prophet's coat of mail had been pawned with a Jew but had not enough money to get it back from him. He passed away when the coat of mail was still with the Jew."

(*Musnad Ahmad*, Vol. 3, p. 102. This *hadeeth* is *saheeh* but its *isnaad* is 'interrupted' (*mnqati'*)

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ: أَخْبَرَنَا الْأَعْمَشُ عَنْ أَنَسٍ رضي الله عنه قَالَ:

كَانَتْ دِرْعُ رَسُولِ اللهِ ﷺ مَرْهُونَةً فَمَا وَجَدَ مَا يَفْتَكُّهَا حَتَّى مَاتَ.

[مسند أحمد: ١٠٢/٣، حديث صحيح، وهذا إسناد منقطع]

88

Muhammad ibn Fudayl narrated to us from al-Mukhtaar ibn Fulful from Anas ibn Maalik ﷺ who said that the Prophet ﷺ said,

"Al-Kawthar is a river in Paradise which my Lord ﷻ has promised to me."

(*Musnad Ahmad*, Vol. 3, p. 101. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by Muslim.)

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنِ الْمُخْتَارِ بْنِ فُلْفُلٍ، عَنْ أَنَسِ بْنِ مَالِكٍ رضي الله عنه عَنِ النَّبِيِّ ﷺ قَالَ:

«الْكَوْثَرُ نَهَرٌ فِي الْجَنَّةِ، وَعَدَنِيهِ رَبِّي عَزَّ وَجَلَّ».

[مسند أحمد: ١٠٢/٣، إسناده صحيح على شرط مسلم]

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حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنِ الْمُخْتَارِ بْنِ فُلْفُلٍ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ ﷺ يَقُولُ:
أَغْفَى النَّبِيُّ ﷺ إِغْفَاءَةً فَرَفَعَ رَأْسَهُ مُتَبَسِّمًا، إِمَّا قَالَ لَهُمْ وَإِمَّا قَالُوا لَهُ: لِمَ ضَحِكْتَ؟ فَقَالَ رَسُولُ اللهِ ﷺ:
«إِنَّهُ أُنْزِلَتْ عَلَيَّ آنِفًا سُورَةٌ» فَقَرَأَ: بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ {إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ...}» حَتَّى خَتَمَهَا، قَالَ: «هَلْ
تَدْرُونَ مَا الْكَوْثَرُ؟» قَالُوا: اللهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «هُوَ نَهْرٌ أَعْطَانِيهِ رَبِّي عَزَّ وَجَلَّ فِي الْجَنَّةِ، عَلَيْهِ خَيْرٌ كَثِيرٌ،
تَرِدُ عَلَيْهِ أُمَّتِي يَوْمَ الْقِيَامَةِ، آنِيَتُهُ عَدَدُ الْكَوَاكِبِ، يُخْتَلَجُ الْعَبْدُ مِنْهُمْ، فَأَقُولُ: يَا رَبِّ، إِنَّهُ مِنْ أُمَّتِي، فَيُقَالُ
لِي: إِنَّكَ لَا تَدْرِي مَا أَحْدَثُوا بَعْدَكَ».

[مسند أحمد: ١٠٢/٣، إسناده صحيح على شرط مسلم]

Muhammad ibn Fudayl narrated to us from al-Mukhtaar ibn Fulful who said that he had heard Anas ibn Maalik ﷺ say,

"The Prophet ﷺ [once] dozed off and then he raised his head smilingly. [Anas] said that either his companions or he asked, 'What made you smile?' Allah's Messenger replied, 'A *soorah* has just been revealed to me,' and he recited [*Soorat*] *Al-Kawthar*.[87] Then he asked, 'Do you know what

87 - *Soorat al-Kawthar,* 108:1-3.

al-Kawthar is?' They replied, 'Allah and His Messenger know best.' He said, 'It is a river that my Lord ﷻ has granted me in Paradise, and there is a great deal of goodness in it. My followers will come to it on the Day of Resurrection, and its drinking vessels will be as many as the number of stars. A man will be turned away from it and I will say, 'O Lord, he was one of my followers.' It will be said, 'You do not know about the innovations those who are turned away have introduced [into religion] after you.'"

(*Musnad Ahmad,* Vol. 3, p. 102. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by Muslim.)

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حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنِ الْمُخْتَارِ بْنِ فُلْفُلٍ، عَنْ أَنَسٍ ﷺ قَالَ: قَالَ رَسُولُ اللهِ ﷺ:
«إِنَّ اللهَ تَعَالَى قَالَ لِي: إِنَّ أُمَّتَكَ لَا يَزَالُونَ يَتَسَاءَلُونَ فِيمَا بَيْنَهُمْ، حَتَّى يَقُولُوا: هَذَا اللهُ خَلَقَ النَّاسَ، فَمَنْ خَلَقَ اللهَ؟».

[مسند أحمد: ١٠٢/٣، إسناده صحيح على شرط مسلم]

Muhammad ibn Fudayl narrated to us from al-Mukhtaar ibn Fulful from Anas ibn Maalik ﷺ who said that the Messenger of Allah ﷺ said,

"Allah, may He be exalted, said to me: [members of] your *ummah* will keep wondering amongst each other [about the reality of certain issues] until they say, 'Allah created mankind, but who created Allah?'"

(*Musnad Ahmad*, Vol. 3, p. 102. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by Muslim.)

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ: حَدَّثَنَا الْمُخْتَارُ بْنُ فُلْفُلٍ عَنْ أَنَسِ بْنِ مَالِكٍ ﷺ قَالَ:

91 قَالَ رَسُولُ اللهِ ﷺ ذَاتَ يَوْمٍ، وَقَدِ انْصَرَفَ مِنَ الصَّلَاةِ، فَأَقْبَلَ إِلَيْنَا، فَقَالَ: «يَا أَيُّهَا النَّاسُ، إِنِّي إِمَامُكُمْ فَلَا تَسْبِقُونِي بِالرُّكُوعِ، وَلَا بِالسُّجُودِ، وَلَا بِالْقِيَامِ، وَلَا بِالْقُعُودِ، وَلَا بِالِانْصِرَافِ، فَإِنِّي أَرَاكُمْ مِنْ أَمَامِي وَمِنْ خَلْفِي، وَايْمُ الَّذِي نَفْسِي بِيَدِهِ، لَوْ رَأَيْتُمْ مَا رَأَيْتُ، لَضَحِكْتُمْ قَلِيلًا وَلَبَكَيْتُمْ كَثِيرًا». قَالُوا: يَا رَسُولَ اللهِ، وَمَا رَأَيْتَ؟ قَالَ: «رَأَيْتُ الْجَنَّةَ وَالنَّارَ».

[مسند أحمد: ٣/١٠٢، إسناده صحيح على شرط مسلم]

Muhammad ibn Fudayl narrated to us from al-Mukhtaar ibn Fulful from Anas ibn Maalik ﷺ who said,

"One day, Allah's Messenger ﷺ led us in prayer, and after he had completed the prayer he turned his face towards us and said, 'O people, I am your *imaam*, so do not precede me in bowing, prostrating, standing, sitting or concluding the prayer, for I can see you in front of me and behind me. By the One in whose Hand my soul is, if you had seen what I saw, you would have laughed a little and wept a great deal' [His companions] asked, 'Messenger of Allah, what did you see? He replied, 'I saw Paradise and Hell.'"

(*Musnad Ahmad,* Vol. 3, p. 102. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by Muslim.)

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ ﵁:

92 أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي ذَاتَ لَيْلَةٍ فِي حُجْرَتِهِ، فَجَاءَ أُنَاسٌ فَصَلَّوْا بِصَلَاتِهِ، فَخَفَّفَ فَدَخَلَ الْبَيْتَ، ثُمَّ خَرَجَ، فَعَادَ مِرَارًا، كُلَّ ذَلِكَ يُصَلِّي، فَلَمَّا أَصْبَحَ قَالُوا: يَا رَسُولَ اللهِ، صَلَّيْتَ وَنَحْنُ نُحِبُّ أَنْ تَمُدَّ فِي صَلَاتِكَ. قَالَ: «قَدْ عَلِمْتُ بِمَكَانِكُمْ، وَعَمْدًا فَعَلْتُ ذَلِكَ».

[مسند أحمد: ١٠٣/٣، إسناده صحيح على شرط الشيخين]

Muhammad ibn Abu 'Adiyy narrated to us from Humayd [at-Taweel] from Anas ibn Maalik ﵁ who said,

"One night, the Prophet ﷺ was offering [nocturnal voluntary] prayers just outside ['Aa'ishah's] apartment in the mosque when some people came and prayed behind him, so he made the prayer brief and went into the apartment. Then he came out and did the same thing several times, and each time people would pray behind him. The next morning people asked him, 'Messenger of Allah, you prayed [and we prayed behind you] and we would like you to make your prayer a bit longer.' He said, 'I knew you were there so I deliberately made it brief.'"

(*Musnad Ahmad,* Vol. 3, p. 103. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

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حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ ﷺ قَالَ:
قَدِمَ رَسُولُ اللهِ ﷺ الْمَدِينَةَ، وَلَهُمْ يَوْمَانِ يَلْعَبُونَ فِيهِمَا فِي الْجَاهِلِيَّةِ، فَقَالَ: «إِنَّ اللهَ تَبَارَكَ وَتَعَالَى قَدْ أَبْدَلَكُمْ بِهِمَا خَيْرًا مِنْهُمَا: يَوْمَ الْفِطْرِ وَيَوْمَ النَّحْرِ».

[مسند أحمد: ٣/١٠٣، إسناده صحيح رجاله ثقات رجال الشيخين]

Muhammad ibn Abu 'Adiyy narrated to us from Humayd [at-Taweel] from Anas ibn Maalik ﷺ who said,

"When Allah's Messenger ﷺ migrated to Madeenah, he [found that people there] set aside two days for fun before they embraced Islam, so he said to them, 'Allah has given you [two] better [days]: *'Eed-ul-Fitr* and *'Eed-ul-Ad-haa*."[88]

(*Musnad Ahmad,* Vol. 3, p. 103. The *isnaad* of this *hadeeth* is *saheeh* and its transmitters are the same as those from whom al-Bukhaaree and Muslim have reported traditions.)

88 - *'Eed-ul-Fitr* (Festival of the Breaking of the fast) is celebrated on the first day of the lunar month of *Shawwaal*. It is an expression of giving thanks to Allah for enabling His faithful servants to observe the fasting of Ramadaan. *'Eed-ul-Ad-haa* (Festival of Sacrifice) is celebrated on the 10th of the lunar month of *Dhul-Hijjah* to commemorate Prophet Ibraaheem's readiness to sacrifice his son Ismaa'eel to Allah. It is strictly forbidden to fast on these two occasions. (LB)

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حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ ﷺ قَالَ:
دَخَلَ النَّبِيُّ ﷺ حَائِطًا مِنْ حِيطَانِ المدِينَةِ، لِبَنِي النَّجَّارِ، فَسَمِعَ صَوْتًا مِنْ قَبْرٍ فَسَأَلَ عَنْهُ: «مَتَى دُفِنَ هَذَا؟» فَقَالُوا: يَا رَسُولَ اللهِ، دُفِنَ هَذَا فِي الْجَاهِلِيَّةِ، فَأَعْجَبَهُ ذَلِكَ وَقَالَ: «لَوْلَا أَنْ لَا تَدَافَنُوا، لَدَعَوْتُ اللهَ عَزَّ وَجَلَّ أَنْ يُسْمِعَكُمْ عَذَابَ الْقَبْرِ».

[مسند أحمد: ٣/١٠٣، إسناده صحيح على شرط الشيخين]

Muhammad ibn Abu 'Adiyy narrated to us from Humayd [at-Taweel] from Anas ibn Maalik ﷺ who said,

"The Prophet ﷺ entered one of the gardens of Banu an-Najjaar and heard a sound coming from a grave [there]. He asked, 'When was the person in this grave buried?' [People there] replied, 'Messenger of Allah, he was buried before the advent of Islam.' He was pleased with that[89] and said, 'Were it that you would not bury one another, I would have prayed to Allah to make you hear the torment of the grave.'"

(*Musnad Ahmad,* Vol. 3, p. 103. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

89 - He was only pleased because the person in the grave was not Muslim as he had heard him being tormented in the grave. (LB)

95

حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ ﷺ قَالَ: قَالَ رَسُولُ اللهِ ﷺ:

«دَخَلْتُ الْجَنَّةَ، فَإِذَا أَنَا بِنَهْرٍ حَافَتَاهُ خِيَامُ اللُّؤْلُؤِ، فَضَرَبْتُ بِيَدِي إِلَى مَا يَجْرِي فِيهِ الْمَاءُ، فَإِذَا مِسْكٌ أَذْفَرُ، قُلْتُ: مَا هَذَا يَا جِبْرِيلُ؟ قَالَ: هَذَا الْكَوْثَرُ الَّذِي أَعْطَاكَهُ اللهُ».

[مسند أحمد: ٣/١٠٣، إسناده صحيح على شرط الشيخين]

Muhammad ibn Abu ʿAdiyy narrated to us from Humayd [at-Taweel] from Anas ibn Maalik ﷺ who said that Allah's Messenger ﷺ said,

"I entered Paradise and I saw a river on whose banks were tents of pearls. I placed my hand on the area of ground over which water was flowing (i.e. its river bed) and found that it was pure musk. I asked, 'What is this, Jibreel?' He replied, 'This is al-Kawthar which Allah has given you.'"

(*Musnad Ahmad*, Vol. 3, p. 103. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ: حَدَّثَنَا حُمَيْدٌ عَنْ أَنَسٍ ﷺ قَالَ:

96 لَمَّا رَجَعَ رَسُولُ اللهِ ﷺ مِنْ غَزْوَةِ تَبُوكَ، فَدَنَا مِنَ الْمَدِينَةِ قَالَ: «إِنَّ بِالْمَدِينَةِ لَقَوْمًا، مَا سِرْتُمْ مَسِيرًا، وَلَا قَطَعْتُمْ وَادِيًا، إِلَّا كَانُوا مَعَكُمْ فِيهِ» قَالُوا: يَا رَسُولَ اللهِ، وَهُمْ بِالْمَدِينَةِ؟! قَالَ: «وَهُمْ بِالْمَدِينَةِ حَبَسَهُمُ الْعُذْرُ».

[مسند أحمد: ١٠٣/٣، إسناده صحيح على شرط الشيخين]

Muhammad ibn Abu 'Adiyy narrated to us from Humayd [at-Taweel] from Anas ibn Maalik ﷺ who said,

"When Allah's Messenger ﷺ was returning from the campaign of Tabook and approached Madeenah, he said [to his companions], 'There are some people in Madeenah who [share your rewards] with you whenever you cross a path or a valley." They asked, 'Even though they are in Madeenah, Messenger of Allah?' He replied, 'Yes, even though they are in Madeenah, for they have been held back by a legal excuse.'"

(*Musnad Ahmad,* Vol. 3, p. 103. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

97

حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ ﷺ قَالَ:

كَانَتْ نَاقَةُ رَسُولِ اللهِ ﷺ تُسَمَّى الْعَضْبَاءَ، وَكَانَتْ لَا تُسْبَقُ، فَجَاءَ أَعْرَابِيٌّ عَلَى قَعُودٍ فَسَبَقَهَا، فَشَقَّ ذَلِكَ عَلَى الْمُسْلِمِينَ، فَلَمَّا رَأَى مَا فِي وُجُوهِهِمْ، قَالُوا: يَا رَسُولَ اللهِ، سُبِقَتِ الْعَضْبَاءُ! فَقَالَ: «إِنَّ حَقًّا عَلَى اللهِ أَنْ لَا يَرْفَعَ شَيْئًا مِنَ الدُّنْيَا إِلَّا وَضَعَهُ».

[مسند أحمد: ١٠٣/٣، إسناده صحيح على شرط الشيخين]

Muhammad ibn Abu ʿAdiyy narrated to us from Humayd [at-Taweel] from Anas ibn Maalik ﷺ who said,

"The she-camel of Allah's Messenger ﷺ was called *al-ʿAdbaa'* which nobody could beat in a race. Then a Bedouin once came and raced against it and won the race. This upset the Muslims, and the [the prophet ﷺ] perceived this on their faces. They asked him, 'How come *al-ʿAdbaa'* has been beaten in the race, Messenger of Allah?' he said, 'It is Allah's law that whenever He raises the position of anything in this world He brings it down again."

(*Musnad Ahmad,* Vol. 3, p. 103. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

98

حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ ﷺ قَالَ:
أُقِيمَتِ الصَّلَاةُ، فَقَامَ النَّبِيُّ ﷺ فَأَقْبَلَ عَلَيْنَا بِوَجْهِهِ، فَقَالَ: «أَقِيمُوا صُفُوفَكُمْ وَتَرَاصُّوا،
فَإِنِّي أَرَاكُمْ مِنْ وَرَاءِ ظَهْرِي».

[مسند أحمد: ١٠٣/٣، إسناده صحيح على شرط الشيخين]

Muhammad ibn Abu 'Adiyy narrated to us, from Humayd from Anas ﷺ who said,

"The *iqaamah*[90] for prayer was called, and the Prophet ﷺ stood up and turned towards us and said, 'Straighten your rows and stand closer together [leaving no gaps], for I can see you from behind my back.'"

(*Musnad Ahmad,* Vol. 3, p. 103. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

90 - A shorter "call to prayer" that is made immediately prior to each of the five daily prayers, to let people know that the prayer is about to begin. (LB)

حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ حُمَيْدٍ قَالَ:

99 سُئِلَ أَنَسٌ ﷺ عَنْ صَلَاةِ رَسُولِ اللهِ ﷺ مِنَ اللَّيْلِ؟ فَقَالَ: مَا كُنَّا نَشَاءُ أَنْ نَرَاهُ مِنَ اللَّيْلِ مُصَلِّيًا إِلَّا رَأَيْنَاهُ، وَمَا كُنَّا نَشَاءُ أَنْ نَرَاهُ نَائِمًا إِلَّا رَأَيْنَاهُ، وَكَانَ يَصُومُ مِنَ الشَّهْرِ حَتَّى نَقُولَ: لَا يُفْطِرُ مِنْهُ شَيْئًا، وَيُفْطِرُ حَتَّى نَقُولَ: لَا يَصُومُ مِنْهُ شَيْئًا.

[مسند أحمد: ٣/١٠٤، إسناده صحيح على شرط الشيخين]

Muhammad ibn Abu 'Adiyy narrated to us from Humayd [at-Taweel] who said,

"Anas ibn Maalik ﷺ was asked about the [optional] night prayer of the Messenger of Allah ﷺ, and he said, 'Whenever we wanted to see him praying at night, we would certainly see him praying, and whenever we wanted to see him sleeping, we would certainly see him sleeping.[91] He would fast [for so many days] during a month that we thought that he would not leave fasting that month, and he would not fast [for so many days for the following month] that we thought he would not fast that month.'"

(*Musnad Ahmad,* Vol. 3, p. 104. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

91 - This means he would never neglect optional night prayers and that he would spend a long time praying at night but he would still go to sleep. (LB)

حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ ﷺ قَالَ:

100 كَانَ يُعْجِبُنَا أَنْ يَجِيءَ الرَّجُلُ مِنْ أَهْلِ الْبَادِيَةِ، فَيَسْأَلَ رَسُولَ اللهِ ﷺ، فَجَاءَ أَعْرَابِيٌّ، فَقَالَ: يَا رَسُولَ اللهِ، مَتَى قِيَامُ السَّاعَةِ؟ وَأُقِيمَتِ الصَّلَاةُ، فَصَلَّى رَسُولُ اللهِ ﷺ، فَلَمَّا فَرَغَ مِنْ صَلَاتِهِ قَالَ: «أَيْنَ السَّائِلُ عَنِ السَّاعَةِ؟» قَالَ: أَنَا يَا رَسُولَ اللهِ، قَالَ: «وَمَا أَعْدَدْتَ لَهَا؟» قَالَ: مَا أَعْدَدْتُ لَهَا مِنْ كَبِيرِ عَمَلٍ، لَا صَلَاةٍ وَلَا صِيَامٍ، إِلَّا أَنِّي أُحِبُّ اللهَ وَرَسُولَهُ، فَقَالَ رَسُولُ اللهِ ﷺ: «الْمَرْءُ مَعَ مَنْ أَحَبَّ». قَالَ أَنَسٌ ﷺ: فَمَا رَأَيْتُ الْمُسْلِمِينَ فَرِحُوا بَعْدَ الْإِسْلَامِ بِشَيْءٍ مَا فَرِحُوا بِهِ.

[مسند أحمد: ٣/١٠٤، إسناده صحيح على شرط الشيخين]

Muhammad ibn Abu 'Adiyy narrated to us from Humayd [at-Taweel] from Anas ibn Maalik ﷺ who said,

"We would like it when someone would come from the desert and ask the Messenger of Allah ﷺ questions. A Bedouin [once] came and asked, 'Messenger of Allah, when will the Hour be?' The *iqaamah* for the [obligatory] prayer had already been called, so the Prophet ﷺ offered the prayer, and after he completed it he asked, 'Where is the person who was asking about the Hour?' The Bedouin replied, 'It was me, Messenger of Allah.' The Prophet ﷺ asked him, 'What have you

prepared for it?' He replied, 'I have not prepared a great deal of prayer or fasting, but I love Allah and His Messenger.' The Messenger of Allah ﷺ said, 'People will be with those whom they love.' I have never seen the Muslims rejoice at anything after [they had embraced] Islam as they rejoiced at this [statement].'"

(*Musnad Ahmad,* Vol. 3, p. 104. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

101

حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ ﷺ قَالَ:

أُقِيمَتِ الصَّلَاةُ وَقَدْ كَانَ بَيْنَ النَّبِيِّ ﷺ وَبَيْنَ نِسَائِهِ شَيْءٌ، فَجَعَلَ يَرُدُّ بَعْضُهُنَّ عَنْ بَعْضٍ، فَجَاءَ أَبُو بَكْرٍ، فَقَالَ: احْثُ يَا رَسُولَ اللهِ، فِي أَفْوَاهِهِنَّ التُّرَابَ، وَاخْرُجْ إِلَى الصَّلَاةِ.

[مسند أحمد: ١٠٤/٣، إسناده صحيح على شرط الشيخين]

Muhammad ibn Abu 'Adiyy narrated to us from Humayd [at-Taweel] from Anas ibn Maalik ﷺ who said,

"The *iqaamah* for prayer was called while there was an altercation between the Prophet's wives and he was trying to keep them apart [so that they would keep quiet]. Abu Bakr came and said, 'Throw dust in their mouths, Messenger of Allah, and come out and pray!'" 92

(*Musnad Ahmad*, Vol. 3, p. 104. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

92 - Muslim's narration reads, "Allah's Messenger ﷺ had nine wives. So when he divided [his stay] with them, the turn of the first wife did not come but on the ninth day. All the wives used to gather every night in the house of one where he had to come [and stay that night]. It was the night when he had to stay in the house of 'A'a'ishah ﷺ when Zaynab came. The Prophet ﷺ stretched his hand towards Zaynab, and 'A'a'ishah said, 'It is Zaynab.' Allah's Messenger ﷺ withdrew his hand. There was an altercation between the two until their voices became loud and it was at that time when the *iqaamah* was pronounced for prayer. There happened to come Abu Bakr who heard their voices and said.

'Messenger of Allah, kindly come for prayer, and throw dust in their mouths.' So the Prophet ﷺ went out. 'A'a'ishah said, 'When Allah's Messenger ﷺ concludes his prayer Abu Bakr will come and do as he does [on such occasions, i.e. reprimanding 'A'a'ishah]. When Allah's Messenger ﷺ had concluded his prayer, Abu Bakr came and spoke to 'A'a'ishah in stern words and said, 'Do you behave like this?'" (LB)

102

حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ ﷺ قَالَ:

قَالَ رَسُولُ اللهِ ﷺ: «لَا يَتَمَنَّيَنَّ أَحَدُكُمُ الْمَوْتَ لِضُرٍّ نَزَلَ بِهِ، وَلَكِنْ لِيَقُلِ: اللَّهُمَّ أَحْيِنِي مَا كَانَتِ الْحَيَاةُ خَيْرًا لِي، وَتَوَفَّنِي إِذَا كَانَتِ الْوَفَاةُ خَيْرًا لِي».

[مسند أحمد: ١٠٤/٣، إسناده صحيح على شرط الشيخين]

Muhammad ibn Abu 'Adiyy narrated to us, from Humayd [at-Taweel] from Anas ibn Maalik ﷺ who said,

"Allah's Messenger ﷺ said, 'No one of you should wish for death as a result of any harm[93] that may have afflicted him. If he must wish for it, then let him say: *Allaahumma ahyinee maa kaanat-il-hayaatu khayran lee, wa tawaffanee idhaa kaanat-il-wafaatu khayran lee* (O Allah, let me live so long as life is better for me, or cause me to die if death is better for me).'"

(*Musnad Ahmad,* Vol. 3, p. 104. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

93 - Harm here could be anything that causes pain, discomfort or uneasiness, such as poverty, persecution or disease. (LB)

103

حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ ﷺ قَالَ:

كَانَ أَبُو طَلْحَةَ لا يُكْثِرُ الصَّوْمَ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ، فَلَمَّا مَاتَ النَّبِيُّ ﷺ كَانَ لَا يُفْطِرُ إِلَّا فِي سَفَرٍ أَوْ مَرَضٍ.

[مسند أحمد: ٣/١٠٤، إسناده صحيح على شرط الشيخين]

Muhammad ibn Abu 'Adiyy narrated to us from Humayd [at-Taweel] from Anas ibn Maalik ﷺ who said,

"Abu Talhah[94] did not use to fast much during the time of the Prophet ﷺ. However, when the Prophet ﷺ died, he would not give up fasting unless he was travelling or was sick."

(*Musnad Ahmad*, Vol. 3, p. 104. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

94 - Abu Talhah was the stepfather of Anas ibn Maalik ﷺ. (LB)

حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ ﷺ قَالَ:

104 كَانَ النَّبِيُّ ﷺ إِذَا كَانَ مُقِيمًا، اعْتَكَفَ الْعَشْرَ الْأَوَاخِرَ مِنْ رَمَضَانَ، وَإِذَا سَافَرَ اعْتَكَفَ مِنَ الْعَامِ الْمُقْبِلِ عِشْرِينَ.

قَالَ عَبْدُ اللهِ بْنُ أَحْمَدَ: قَالَ أَبِي: لَمْ أَسْمَعْ هَذَا الْحَدِيثَ إِلَّا مِنِ ابْنِ أَبِي عَدِيٍّ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ ﷺ.

[مسند أحمد: ١٠٤/٣، إسناده صحيح على شرط الشيخين]

Muhammad ibn Abu ʿAdiyy narrated to us from Humayd [at-Taweel] from Anas ibn Maalik ﷺ who said,

"Whenever the Prophet ﷺ was not travelling, he would observe *iʿtikaaf*[95] during the last ten days of Ramadaan. However, if he was travelling, he would observe iʿtikaaf for twenty days during the following Ramadaan."

(*Musnad Ahmad,* Vol. 3, p. 104. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

95 - *Iʿtikaaf* is the practice of retiring in a mosque during the last ten days of *Ramadaan* with the intention of getting closer to Allah and participating in the blessings of *Laylat-ul-Qadr* (The Night of the Divine Decree or Power) which the Qur'an describes as being better than a thousand months. During this time, the person who observes *iʿtikaaf* is not allowed to leave the mosque except for a very short period and for necessary purposes, such as answering the call of nature or fetching food if there is no one to bring it to him. (LB)

حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ ﷺ قَالَ:

105 مَرَّ النَّبِيُّ ﷺ فِي نَفَرٍ مِنْ أَصْحَابِهِ وَصَبِيٌّ فِي الطَّرِيقِ، فَلَمَّا رَأَتْ أُمُّهُ الْقَوْمَ خَشِيَتْ عَلَى وَلَدِهَا أَنْ يُوطَأَ، فَأَقْبَلَتْ تَسْعَى وَتَقُولُ: ابْنِي ابْنِي، وَسَعَتْ، فَأَخَذَتْهُ، فَقَالَ الْقَوْمُ: يَا رَسُولَ اللهِ، مَا كَانَتْ هَذِهِ لِتُلْقِيَ ابْنَهَا فِي النَّارِ، قَالَ: فَخَفَّضَهُمُ النَّبِيُّ ﷺ فَقَالَ: «وَلَا اللهُ عَزَّ وَجَلَّ، لَا يُلْقِي حَبِيبَهُ فِي النَّارِ».

[مسند أحمد: ٣/١٠٤، إسناده صحيح على شرط الشيخين]

Muhammad ibn Abu 'Adiyy narrated to us, from Humayd [at-Taweel] from Anas ibn Maalik ﷺ who said,

"The Prophet ﷺ was [once] walking along with a group of his companions while a [little] boy was on the road. When his mother saw them [coming], she feared that he might be trampled underfoot, so she came running, crying out, '[Watch out for] my son! [Watch out for] my son!' She ran and picked him up. The people said, 'Messenger of Allah, this woman would never throw her son into the fire.' The Prophet ﷺ calmed them down and said, 'Neither would Allah ﷻ throw His beloved [servants] into the Fire.'"

(*Musnad Ahmad*, Vol. 3, p. 104. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ حُمَيْدٍ قَالَ: سُئِلَ أَنَسٌ ﵁:

106 هَلْ كَانَ النَّبِيُّ ﷺ يَرْفَعُ يَدَيْهِ؟ فَقَالَ: قِيلَ لَهُ يَوْمَ جُمُعَةٍ: يَا رَسُولَ اللهِ، قَحَطَ الْمَطَرُ، وَأَجْدَبَتِ الْأَرْضُ، وَهَلَكَ الْمَالُ. قَالَ: فَرَفَعَ يَدَيْهِ حَتَّى رَأَيْتُ بَيَاضَ إِبْطَيْهِ، فَاسْتَسْقَى، وَلَقَدْ رَفَعَ يَدَيْهِ وَمَا يُرَى فِي السَّمَاءِ سَحَابَةٌ، فَمَا قَضَيْنَا الصَّلَاةَ حَتَّى إِنَّ قَرِيبَ الدَّارِ الشَّابَّ لَيُهِمُّهُ الرُّجُوعَ إِلَى أَهْلِهِ. قَالَ: فَلَمَّا كَانَتِ الْجُمُعَةُ الَّتِي تَلِيهَا قَالُوا: يَا رَسُولَ اللهِ، تَهَدَّمَتِ الْبُيُوتُ، وَاحْتَبَسَ الرُّكْبَانُ، فَتَبَسَّمَ رَسُولُ اللهِ ﷺ مِنْ سُرْعَةِ مَلَالَةِ ابْنِ آدَمَ، وَقَالَ: «اللَّهُمَّ حَوَالَيْنَا، وَلَا عَلَيْنَا». فَتَكَشَّطَتْ عَنِ الْمَدِينَةِ.

[مسند أحمد: ١٠٤/٣، إسناده صحيح على شرط الشيخين]

Muhammad ibn Abu ‘Adiyy narrated to us from Humayd [at-Taweel] who said,

“Anas ibn Maalik ﵁ was asked whether Allah's Messenger would raise his hands [while supplicating] and he said, ‘one a Friday [96] someone said to him, ‘Messenger of Allah, the rain has stopped, the land has become dry and the livestock are dying.’ So he raised his hands until I could see the whiteness of his armpits, and prayed for rain. There was not a single cloud in the sky when he raised his hands. However, no sooner had we concluded the [Friday] prayer [than it rained so heavily] that even young men whose house was nearby

would find it hard to go back to their families. On the following Friday, people said, 'Messenger of Allah, our houses have been ruined and travelling people [who come from outside with supplies] have become stranded.' Allah's Messenger ﷺ smiled at how quickly people tires and said, 'O Allah, [let it rain] round us but not on us.' And the [rain] clouds dispersed from above Madeenah."

(*Musnad Ahmad,* Vol. 3, p. 104. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

96 - That is, while he was delivering the Friday sermon. (LB)

107

حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ ﷺ قَالَ:
سَمِعَ الْمُسْلِمُونَ النَّبِيَّ ﷺ وَهُوَ يُنَادِي عَلَى قَلِيبِ بَدْرٍ: «يَا أَبَا جَهْلِ بْنَ هِشَامٍ، يَا عُتْبَةَ بْنَ رَبِيعَةَ، يَا شَيْبَةَ بْنَ
رَبِيعَةَ، يَا أُمَيَّةَ بْنَ خَلَفٍ، هَلْ وَجَدْتُمْ مَا وَعَدَكُمْ رَبُّكُمْ حَقًّا؟ فَإِنِّي وَجَدْتُ مَا وَعَدَنِي رَبِّي حَقًّا». قَالُوا: يَا
رَسُولَ اللهِ، تُنَادِي قَوْمًا قَدْ جَيَّفُوا؟! قَالَ: «مَا أَنْتُمْ بِأَسْمَعَ لِمَا أَقُولُ مِنْهُمْ، وَلَكِنَّهُمْ لَا يَسْتَطِيعُونَ أَنْ يُجِيبُوا».

[مسند أحمد: ١٠٤/٣، إسناده صحيح على شرط الشيخين]

Muhammad ibn Abu 'Adiyy narrated to us from Humayd [at-Taweel] from Anas ibn Maalik ﷺ who said,

"When the Muslims heard the Prophet ﷺ calling aloud at the edge of the dry well of Badr[97] the names of the dead, 'O Abu Jahl, O 'Utbah ibn Rabee'ah, O Shaybah ibn Rabee'ah, O Umayyah ibn Khalaf, have you now found that what your Lord has promised you to be true? As for me, I have found what my Lord promised me to be true'.[98] His companions asked, 'Messenger of Allah, how can you speak to the corpses?' He replied, 'They can indeed hear me as well as you can, but they cannot reply [to my question].'"

(*Musnad Ahmad,* Vol. 3, p. 104. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

97 - This incident took place after the Battle of Badr had ended and the Muslims emerged overwhelmingly victorious, and the Prophet ﷺ ordered that the dead of the Quraysh be buried in one of the wells of Badr. (LB)

98 - That is by granting him victory. (LB)

108

حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ ﷺ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ:
«يَا مَعْشَرَ الْأَنْصَارِ، أَلَمْ آتِكُمْ ضُلَّالًا، فَهَدَاكُمُ اللهُ عَزَّ وَجَلَّ بِي، أَلَمْ آتِكُمْ مُتَفَرِّقِينَ، فَجَمَعَكُمُ اللهُ بِي، أَلَمْ آتِكُمْ أَعْدَاءً، فَأَلَّفَ اللهُ بَيْنَ قُلُوبِكُمْ بِي؟». قَالُوا: بَلَى، يَا رَسُولَ اللهِ، قَالَ: «أَفَلَا تَقُولُونَ: جِئْتَنَا خَائِفًا فَآمَنَّاكَ، وَطَرِيدًا فَآوَيْنَاكَ، وَمَخْذُولًا فَنَصَرْنَاكَ». فَقَالُوا: بَلْ لِلَّهِ تَبَارَكَ وَتَعَالَى الْمَنُّ بِهِ عَلَيْنَا وَلِرَسُولِهِ ﷺ.

[مسند أحمد: ٣/١٠٥، إسناده صحيح على شرط الشيخين]

Muhammad ibn Abu 'Adiyy narrated to us from Humayd [at-Taweel] from Anas ibn Maalik ﷺ who said, "Allah's messenger ﷺ asked the Helpers (*Ansaar*)[99],

'Company of the Helpers, did I not find you astray and Allah guided you through me? Were you not divided and Allah united you through me? Were you not enemies and Allah united your hearts in love through me?' They replied, 'Yes, Messenger of Allah.' He said, 'You could have rightly said: You have come to us afraid, but we gave you safety; exiled from your homeland and we gave you shelter; defeated and we gave you victory.' They said, 'No, rather it is Allah and you who have favoured us.'"

(*Musnad Ahmad*, Vol. 3, p. 105. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

99 - This incident took place after the Prophet ﷺ had divided the war spoils and captives following the Battle of Hunayn, setting aside a large portion of the spoils to those notables who had recently converted to Islam in order to incline their hearts to Islam and winning their followers to it through them. Seeing that the Prophet ﷺ had generously given to the new converts from amongst the Quraysh and other Arab tribes and nothing to them, the Helpers took the matter to heart and resented this so much that some of them said, "Allah's Messenger has eventually joined his own people and forsaken us." (LB)

حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ ﷺ قَالَ:

109 لَمَّا سَارَ رَسُولُ اللهِ ﷺ إِلَى بَدْرٍ خَرَجَ فَاسْتَشَارَ النَّاسَ، فَأَشَارَ عَلَيْهِ أَبُو بَكْرٍ ﷺ، ثُمَّ اسْتَشَارَهُمْ فَأَشَارَ عَلَيْهِ عُمَرُ ﷺ، فَسَكَتَ، فَقَالَ رَجُلٌ مِنَ الْأَنْصَارِ: إِنَّمَا يُرِيدُكُمْ، فَقَالُوا: يَا رَسُولَ اللهِ، وَاللهِ لَا نَكُونُ كَمَا قَالَتْ بَنُو إِسْرَائِيلَ لِمُوسَى عَلَيْهِ السَّلَامِ: {اذْهَبْ أَنْتَ وَرَبُّكَ فَقَاتِلَا إِنَّا هَاهُنَا قَاعِدُونَ} [المائدة: ٢٤] وَلَكِنْ وَاللهِ لَوْ ضَرَبْتَ أَكْبَادَهَا، حَتَّى تَبْلُغَ بَرْكَ الْغِمَادِ لَكُنَّا مَعَكَ.

[مسند أحمد: ١٠٥/٣، إسناده صحيح على شرط الشيخين]

Muhammad ibn Abu 'Adiyy narrated to us from Humayd [at-Taweel] from Anas ibn Maalik ﷺ who said,

"When Allah's Messenger ﷺ went out to Badr, he consulted his companions. Abu Bakr [As-Siddeeq] ﷺ gave his advice. He then consulted with them, and 'Umar [ibn Al-Khattaab] ﷺ also gave his advice. [The prophet ﷺ] fell silent [for a while] then he consulted with them [yet a third time]. Then a man from among the Helpers said, 'He means you [Company of the helpers].' They said, 'Messenger of Allah, By Allah, we will not say as the Israelites said to Moses: Go with your Lord and fight while we stay here.[100] By Allah, if you were to take us to Bark Al-Ghimaad,[101] we would certainly be with you.'"

(*Musnad Ahmad,* Vol. 3, p. 105. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

100 - *Soorat al-Maa'idah*, 5:24. (LB)

101 - Bark Al-Ghimaad is a place in Yemen. (LB)

حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ ﷺ قَالَ:

110 دَعَوْتُ الْمُسْلِمِينَ إِلَى وَلِيمَةِ رَسُولِ اللهِ ﷺ صَبِيحَةَ بَنَى بِزَيْنَبَ بِنْتِ جَحْشٍ، فَأَشْبَعَ الْمُسْلِمِينَ خُبْزًا وَلَحْمًا. قَالَ: ثُمَّ رَجَعَ كَمَا كَانَ يَصْنَعُ، فَأَتَى حُجَرَ نِسَائِهِ، فَسَلَّمَ عَلَيْهِنَّ، فَدَعَوْنَ لَهُ. قَالَ: ثُمَّ رَجَعَ إِلَى بَيْتِهِ، وَأَنَا مَعَهُ، فَلَمَّا انْتَهَى إِلَى الْبَيْتِ فَإِذَا رَجُلَانِ قَدْ جَرَى بَيْنَهُمَا الْحَدِيثُ فِي نَاحِيَةِ الْبَيْتِ، فَلَمَّا بَصُرَ بِهِمَا وَلَّى رَاجِعًا، فَلَمَّا رَأَى الرَّجُلَانِ النَّبِيَّ ﷺ قَدْ وَلَّى عَنْ بَيْتِهِ، قَامَا مُسْرِعَيْنِ، فَلَا أَدْرِي أَنَا أَخْبَرْتُهُ أَوْ أُخْبِرَ بِهِ، فَرَجَعَ إِلَى مَنْزِلِهِ، وَأَرْخَى السِّتْرَ بَيْنَهُ وَبَيْنِي ، وَأُنْزِلَتْ آيَةُ الْحِجَابِ.

[مسند أحمد: ٣/١٠٥، إسناده صحيح على شرط الشيخين]

Muhammad ibn Abu 'Adiyy narrated to us from Humayd [at-Taweel] from Anas ibn Maalik ﷺ who said,

"I invited the Muslims to the wedding feast of Allah's Messenger ﷺ the night he consummated the marriage with Zaynab bint Jahsh. He served bread and meat to the Muslims and made them eat to their hearts' content. Then he went to the apartments of his wives, as was his custom, and greeted them, and they prayed [to Allah to bless his marriage]. Then he came back to [Zaynab bint Jahsh's] apartment, and I was with him. When he reached the apartment, there were still two men who were deep in conversation in one corner of it. When he saw them he went back. Seeing that he had

returned, the two men stood up and left the apartment quickly. I do not know whether I had informed him [that they had left] or somebody else had. Then he went back and drew the curtain between him and me, and the verse of *hijab*[102] was revealed."

(*Musnad Ahmad*, Vol. 3, p. 105. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

102 - The verse of *hijaab* is in *Soorat al-Ahzaab* (33:53).

111

حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ ﷺ قَالَ:

كَانَ أَبُو طَلْحَةَ ﷺ يَرْمِي بَيْنَ يَدَيْ رَسُولِ اللهِ ﷺ، وَكَانَ رَسُولُ اللهِ ﷺ يَرْفَعُ رَأْسَهُ مِنْ خَلْفِهِ لِيَنْظُرَ إِلَى مَوَاقِعِ نَبْلِهِ، قَالَ: فَتَطَاوَلَ أَبُو طَلْحَةَ ﷺ بِصَدْرِهِ يَقِي بِهِ رَسُولَ اللهِ ﷺ، وَقَالَ: يَا رَسُولَ اللهِ، نَحْرِي دُونَ نَحْرِكَ.

[مسند أحمد: ۳/۱۰۵، إسناده صحيح على شرط الشيخين]

Muhammad ibn Abu 'Adiyy narrated to us from Humayd [at-Taweel] from Anas ibn Maalik ﷺ who said,

"Abu Talhah was shooting arrows before Allah's Messenger ﷺ, and the Messenger of Allah ﷺ would raise his head from behind him to see where the arrows landed. So Abu Talhah stretched out his chest to protect Allah's Messenger and said, 'I would rather have my neck [struck] than your neck.'"

(*Musnad Ahmad*, Vol. 3, p. 105. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

112

حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ ﷺ أَنَّ رَسُولَ اللهِ ﷺ قَالَ:

«أَلَا أُخْبِرُكُمْ بِخَيْرِ دُورِ الْأَنْصَارِ؟ دَارُ بَنِي النَّجَّارِ، ثُمَّ دَارُ بَنِي عَبْدِ الْأَشْهَلِ، ثُمَّ دَارُ بَنِي الْحَارِثِ بْنِ الْخَزْرَجِ، ثُمَّ دَارُ بَنِي سَاعِدَةَ، وَفِي كُلِّ دُورِ الْأَنْصَارِ خَيْرٌ».

[مسند أحمد: ٣/١٠٥، إسناده صحيح على شرط الشيخين]

Muhammad ibn Abu ʿAdiyy narrated to us, from Humayd [at-Taweel] from Anas ibn Maalik ﷺ who said,

"Allah's Messenger ﷺ said, 'Shall I not inform you of the best clans of the *Ansaar*? They are the clan of Banu an-Najjaar, then the clan of Banu ʿAbd al-Ash-hal, then the clan of Banu al-Haarith ibn al-Khazraj, then the clan of Banu Saaʿidah, and there is good in all the clans of the *Ansaar*."

(*Musnad Ahmad,* Vol. 3, p. 105. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

113

حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ ﷺ قَالَ:

قَالَ رَسُولُ اللهِ ﷺ: «يَقْدَمُ عَلَيْكُمْ أَقْوَامٌ هُمْ أَرَقُّ مِنْكُمْ قُلُوبًا». قَالَ: فَقَدِمَ الْأَشْعَرِيُّونَ فِيهِمْ أَبُو مُوسَى الْأَشْعَرِيُّ، فَلَمَّا دَنَوْا مِنَ الْمَدِينَةِ كَانُوا يَرْتَجِزُونَ:

غَدًا نَلْقَى الْأَحِبَّهْ مُحَمَّدًا وَحِزْبَهْ.

[مسند أحمد: ٣/١٠٥، إسناده صحيح على شرط الشيخين]

Muhammad ibn Abee 'Adiyy narrated to us, from Humayd [at-Taweel] from Anas ibn Maalik ﷺ who said,

"Allah's Messenger ﷺ said, 'Some men who are more soft-hearted than you will come to you.' Then the Ash'arees[103] came, among them was Abu Moosaa al-Ash'aree. When they drew near to Madeenah, they were chanting,

'Tomorrow we will meet our beloved ones, Muhammad and his companions.'"

(*Musnad Ahmad,* Vol. 3, p. 105. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

103 - The Ash'arees are called as such because they belong to the tribe of Ash'ar. (LB)

114

حَدَّثَنَا يَحْيَى عَنْ حُمَيْدٍ. وَيَزِيدُ: أَخْبَرَنَا حُمَيْدٌ عَنْ أَنَسٍ ﷺ قَالَ:
قَالَ رَسُولُ اللهِ ﷺ: «يَقْدَمُ عَلَيْكُمْ أَقْوَامٌ أَرَقُّ مِنْكُمْ أَفْئِدَةً». فَقَدِمَ الْأَشْعَرِيُّونَ فِيهِمْ أَبُو مُوسَى، فَجَعَلُوا لَمَّا قَدِمُوا الْمَدِينَةَ يَرْتَجِزُونَ:

غَدًا نَلْقَى الْأَحِبَّهْ   مُحَمَّدًا وَحِزْبَهْ.

[مسند أحمد: ٣/١٨٢، إسناده صحيح على شرط الشيخين]

Yahyaa narrated to us from Humayd [at-Taweel] and Yazeed [ibn Haaroon] from Anas ibn Maalik ﷺ who said,

"Allah's Messenger ﷺ said, 'There will come to you some men who are more soft-hearted than you.' The Ash'arees then came, among them was Abu Moosaa al-Ash'aree, and when they drew near to Madeenah they started chanting:
'Tomorrow we will meet our beloved ones, Muhammad and his companions.'"

(*Musnad Ahmad*, Vol. 3, p. 182. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ حُمَيْدٍ: وَيَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا حُمَيْدٌ عَنْ أَنَسٍ رضي الله عنه:

115 أَنَّ رَسُولَ اللهِ ﷺ كَانَ عِنْدَ بَعْضِ نِسَائِهِ، أَظُنُّهَا عَائِشَةَ، فَأَرْسَلَتْ إِحْدَى أُمَّهَاتِ الْمُؤْمِنِينَ مَعَ خَادِمٍ لَهَا بِقَصْعَةٍ فِيهَا طَعَامٌ، قَالَ: فَضَرَبَتِ الْأُخْرَى بِيَدِ الْخَادِمِ، فَكَسَرَتِ الْقَصْعَةَ بِنِصْفَيْنِ، قَالَ: فَجَعَلَ رَسُولُ اللهِ ﷺ يَقُولُ: «غَارَتْ أُمُّكُمْ». قَالَ: وَأَخَذَ الْكِسْرَيْنِ، فَضَمَّ أَحَدَهُمَا إِلَى الْآخَرِ، فَجَعَلَ فِيهَا الطَّعَامَ، ثُمَّ قَالَ: «كُلُوا» فَأَكَلُوا وَحَبَسَ الرَّسُولَ وَالْقَصْعَةَ حَتَّى فَرَغُوا، فَدَفَعَ إِلَى الرَّسُولِ قَصْعَةً أُخْرَى، وَتَرَكَ الْمَكْسُورَةَ مَكَانَهَا.

[مسند أحمد: ١٠٥/٣، إسناده صحيح على شرط الشيخين]

Muhammad ibn Abu ʿAdiyy narrated to us from Humayd [at-Taweel] and Yazeed ibn Haaroon from Anas ibn Maalik رضي الله عنه who said,

"Allah's Messenger ﷺ was with one of his wives, and I think she was 'Aaʿishah. Then one of the Mothers of the Believers[104] sent her servant with a dish of food. So ['Aa'ishah] hit the servant's hand and the bowl broke into two [halves]. Allah's Messenger ﷺ said, 'Your

104 - Mothers of the Believers is the title given to the Prophet's wives. (LB)

mother has become jealous.' He picked up the two halves, put them back together and put the food back in it. Then he said, 'Eat.' So they ate. He kept the servant and the dish until they had finished eating. Then he gave the servant another [sound] dish and kept the broken one in its place."[105]

(*Musnad Ahmad,* Vol. 3, p. 105. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

105 - That is, in 'Aa'ishah's apartment.

حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ ﷺ قَالَ:

116 اشْتَكَى ابْنٌ لِأَبِي طَلْحَةَ فَخَرَجَ أَبُو طَلْحَةَ إِلَى الْمَسْجِدِ، فَتُوُفِّيَ الْغُلَامُ فَهَيَّأَتْ أُمُّ سُلَيْمٍ الْمَيِّتَ، وَقَالَتْ لِأَهْلِهَا: لَا يُخْبِرَنَّ أَحَدٌ مِنْكُمْ أَبَا طَلْحَةَ بِوَفَاةِ ابْنِهِ، فَرَجَعَ إِلَى أَهْلِهِ وَمَعَهُ نَاسٌ مِنْ أَهْلِ الْمَسْجِدِ مِنْ أَصْحَابِهِ قَالَ: مَا فَعَلَ الْغُلَامُ؟ قَالَتْ: خَيْرَ مَا كَانَ، فَقَرَّبَتْ إِلَيْهِمْ عَشَاءَهُمْ فَتَعَشَّوْا، وَخَرَجَ الْقَوْمُ، وَقَامَتِ الْمَرْأَةُ إِلَى مَا تَقُومُ إِلَيْهِ الْمَرْأَةُ، فَلَمَّا كَانَ آخِرُ اللَّيْلِ قَالَتْ: يَا أَبَا طَلْحَةَ، أَلَمْ تَرَ إِلَى آلِ فُلَانٍ اسْتَعَارُوا عَارِيَّةً فَتَمَتَّعُوا بِهَا، فَلَمَّا طُلِبَتْ كَأَنَّهُمْ كَرِهُوا ذَاكَ؟ قَالَ: مَا أَنْصَفُوا، قَالَتْ: فَإِنَّ ابْنَكَ كَانَ عَارِيَّةً مِنَ اللهِ تَبَارَكَ وَتَعَالَى، وَإِنَّ اللهَ قَبَضَهُ، فَاسْتَرْجَعَ وَحَمِدَ اللهَ، فَلَمَّا أَصْبَحَ غَدَا عَلَى رَسُولِ اللهِ ﷺ، فَلَمَّا رَآهُ قَالَ: «بَارَكَ اللهُ لَكُمَا فِي لَيْلَتِكُمَا» فَحَمَلَتْ بِعَبْدِ اللهِ، فَوَلَدَتْهُ لَيْلًا وَكَرِهَتْ أَنْ تُحَنِّكَهُ حَتَّى يُحَنِّكَهُ رَسُولُ اللهِ ﷺ، قَالَ: فَحَمَلْتُهُ غُدْوَةً وَمَعِي تَمَرَاتُ عَجْوَةٍ، فَوَجَدْتُهُ يَهْنَأُ أَبَاعِرَ لَهُ أَوْ يَسِمُهَا، فَقُلْتُ: يَا رَسُولَ اللهِ، إِنَّ أُمَّ سُلَيْمٍ وَلَدَتِ اللَّيْلَةَ، فَكَرِهَتْ أَنْ تُحَنِّكَهُ حَتَّى يُحَنِّكَهُ رَسُولُ اللهِ ﷺ. فَقَالَ: «أَمَعَكَ شَيْءٌ؟» قُلْتُ: تَمَرَاتُ عَجْوَةٍ، فَأَخَذَ بَعْضَهُنَّ فَمَضَغَهُنَّ، ثُمَّ جَمَعَ بُزَاقَهُ فَأَوْجَرَهُ إِيَّاهُ، فَجَعَلَ يَتَلَمَّظُ، فَقَالَ: «حِبُّ الْأَنْصَارِ التَّمْرُ» قَالَ: قُلْتُ: يَا رَسُولَ اللهِ، سَمِّهِ، قَالَ: «هُوَ عَبْدُ اللهِ».

[مسند أحمد: ٣/١٠٥-١٠٦، إسناده صحيح على شرط الشيخين]

Muhammad ibn Abu 'Adiyy narrated to us from Humayd [at-Taweel] from Anas ibn Maalik ‎ who said,

"A son of Abu Talhah fell sick. Abu Talhah went out to the mosque, and the boy died. Umm Sulaym[106] covered up the deceased child and said to her family members, 'None of you should tell Abu Talhah that his son has died.' Then Abu Talhah came back to his family from the mosque along with some of his friends, and asked [Umm Sulaym], 'How is the boy?' She replied, 'He is better than before.' Then she brought them their dinner and they ate. After the people had left, his wife prepared herself like any other woman would [for her husband]. Towards the end of the night, she said [to her husband], 'Abu Talhah, have you heard about the family of so-and-so? They borrowed something and used it, and when they were asked to give it back, it was as if they resented to do so.' He said, 'They have not acted justly.' She said, 'Well, your son was a loan from Allah, and Allah has taken him back.' He said, *'Innaa Lillaahi wa innaa ilayhi raaji'oon* (To Allah we belong and to Him is our final return)' and praised Allah. The next morning, he went to the Messenger of Allah and when the latter saw him he prayed, 'May Allah bless your night.' She became pregnant with 'Abdullaah. She [later] gave birth to him at night and she did not want to perform *tahneek*[107] on him herself, as she wanted Allah's

106 - That is, the wife of Abu Talhah, who was Anas ibn Maalik's stepfather. (LB)

107 - *Tahneek* means softening a piece of date and by putting it on a finger and then entering the finger into the baby's mouth and rubbing it right and left. (LB)

Messenger ﷺ to do so instead. So I took him the next morning [to the Prophet ﷺ] along with some *'ajwah* dates,[108] and I found him marking some camels of his [with tar] or maybe he was branding them. I said to him, 'Messenger of Allah, Umm Sulaym gave birth last night and she wants Allah's Messenger ﷺ to perform *tahneek* on him'. He asked, 'Do you have anything with you [to perform *tahneek* with]?' I said, 'Yes, I have some *'ajwah* dates.' He took some of them and chewed them, then he gathered his saliva [mixed with the chewed dates] and placed it into [the child's] mouth, and the child began to smack his lips. [The Prophet ﷺ then said, 'The *Ansaar* love dates.' I said [to him], 'Name him, Messenger of Allah.' He said, 'He is 'Abdullaah.'"

(*Musnad Ahmad,* Vol. 6, p. 105-106. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

108 - *'Ajwah* dates are a soft dry variety of date fruit common in Madeenah. (LB)

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حَدَّثَنَا سَهْلُ بْنُ يُوسُفَ - يَعْنِي الْمِسْمَعِيَّ - عَنْ حُمَيْدٍ. وَيَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا حُمَيْدٌ عَنْ أَنَسٍ ﷺ قَالَ: قَدِمَ رَسُولُ اللهِ ﷺ الْمَدِينَةَ، وَلِأَهْلِ الْمَدِينَةِ يَوْمَانِ يَلْعَبُونَ فِيهِمَا، فَقَالَ: «قَدِمْتُ عَلَيْكُمْ وَلَكُمْ يَوْمَانِ تَلْعَبُونَ فِيهِمَا، وَإِنَّ اللهَ قَدْ أَبْدَلَكُمْ يَوْمَيْنِ خَيْرًا مِنْهُمَا: يَوْمَ الْفِطْرِ، وَيَوْمَ النَّحْرِ».

[مسند أحمد: ١٧٨/٣، إسناده صحيح على شرط الشيخين]

Sahl ibn Yoosuf [al-Misma'ee] narrated to us from Humayd [at-Taweel] and Yazeed ibn Haaroon who said, "Humayd narrated to us from Anas ibn Maalik ﷺ who said,

'When Allah's Messenger ﷺ came to Madeenah, he [found that] the people of Madeenah had set two days for fun. He said [to them]: I have migrated to you and you had set two days for fun. Allah has given you two better days: *'Eed-ul-Fitr* and *'Eed-ul-Ad-haa*.'"

(*Musnad Ahmad*, Vol. 3, p. 178. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

حَدَّثَنَا سَهْلٌ: أَخْبَرَنَا حُمَيْدٌ عَنْ أَنَسٍ ﷺ:

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أَنَّ رَجُلًا اطَّلَعَ عَلَى النَّبِيِّ ﷺ مِنْ خَلَلٍ، فَسَدَّدَ لَهُ رَسُولُ اللهِ ﷺ بِمِشْقَصٍ، فَأَخْرَجَ الرَّجُلُ رَأْسَهُ.

[مسند أحمد: ٣/١٧٨، إسناده صحيح على شرط البخاري]

Sahl ibn Yoosuf narrated to us from Humayd [at-Taweel] from Anas ibn Maalik ﷺ who said,

"A man peeped through a crack [in the wall] into [one of the dwellings of] the Prophet ﷺ, and the Prophet ﷺ aimed an arrowhead at him, and the man withdrew his head."

(*Musnad Ahmad,* Vol. 3, p. 178. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree.)

حَدَّثَنَا سَهْلٌ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ رضي الله عنه:

119 أَنَّ النَّبِيَّ ﷺ شُجَّ يَوْمَ أُحُدٍ، وَكَسَرُوا رَبَاعِيَتَهُ، فَجَعَلَ يَمْسَحُ الدَّمَ عَنْ وَجْهِهِ، وَهُوَ يَقُولُ: «كَيْفَ يُفْلِحُ قَوْمٌ خَضَّبُوا وَجْهَ نَبِيِّهِمْ بِالدَّمِ وَهُوَ يَدْعُوهُمْ إِلَى رَبِّهِمْ عَزَّ وَجَلَّ» فَأُنْزِلَتْ: {لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَالِمُونَ} [آل عمران: ١٢٨].

[مسند أحمد: ١٧٩/٣، إسناده صحيح على شرط البخاري]

Sahl ibn Yoosuf narrated to us from Humayd [at-Taweel] from Anas ibn Maalik رضي الله عنه who said,

"On the day of the Battle of Uhud, the Prophet's [forehead] was wounded, and they (i.e. the polytheists) broke his [right, lower] lateral incisor. blood was streaming down his face. He [wiped the blood off his face] saying, 'What success can come to a people who cover the face of their Prophet with blood as he calls them to the worship of their Lord?' It was [in this context that] the following verse was revealed, 'Not for you [but for Allah] is the decision: whether He turns in mercy to them or punishes them; for they are indeed wrongdoers.'"[109]

(*Musnad Ahmad*, Vol. 3, p. 179. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree.)

109 - *Soorah Aal- 'Imraan*, 3:128.

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حَدَّثَنَا يَحْيَى: حَدَّثَنَا حُمَيْدٌ عَنْ أَنَسٍ ﵁:

أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ، وَالْبُخْلِ، وَعَذَابِ الْقَبْرِ».

[مسند أحمد: ٣/١٧٩، إسناده صحيح على شرط الشيخين]

Yahyaa [ibn Sa'eed al-Qattaan] narrated to us from Humayd [at-Taweel] from Anas ibn Maalik ﵁ who said that Allah's Messenger ﷺ used to supplicate,

"*Allaahumma innee a'oodhu bika min-al-kasali wal-bukhli wa 'adhaab-il-qabri* (O Allah, I seek refuge with You from laziness, stinginess and the torment of the grave)."

(*Musnad Ahmad,* Vol. 3, p. 179. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

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حَدَّثَنَا يَحْيَى عَنْ حُمَيْدٍ، عَنْ أَنَسٍ ﵁ عَنِ النَّبِيِّ ﷺ قَالَ:

«دَخَلْتُ الْجَنَّةَ، فَرَأَيْتُ قَصْرًا مِنْ ذَهَبٍ، قُلْتُ: لِمَنْ هَذَا الْقَصْرُ؟ قَالُوا: لِشَابٍّ مِنْ قُرَيْشٍ، فَظَنَنْتُ أَنِّي أَنَا هُوَ، قَالُوا: لِعُمَرَ بْنِ الْخَطَّابِ».

[مسند أحمد: ١٧٩/٣، إسناده صحيح على شرط الشيخين]

Yahyaa [ibn Sa'eed al-Qattaan] narrated to us from Humayd [at-Taweel] from Anas ibn Maalik ﵁ who said that Allah's Messenger ﷺ said,

"I entered Paradise and saw a palace of gold. I asked, 'Whose palace is this?' They[110] replied, 'It belongs to a young man from the Quraysh.' I thought it was for me, but they said, '[It belongs to] 'Umar ibn al-Khattaab.'"

(*Musnad Ahmad,* Vol. 3, p. 179. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

110 - That is, Angel Jibreel ﵇ and the angels with him. (LB)

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ حُمَيْدٍ قَالَ:

122 سُئِلَ أَنَسُ بْنُ مَالِكٍ ﷺ عَنْ كَسْبِ الْحَجَّامِ؟ قَالَ: احْتَجَمَ رَسُولُ اللهِ ﷺ، حَجَمَهُ أَبُو طَيْبَةَ، فَأَمَرَ لَهُ بِصَاعَيْنِ مِنْ شَعِيرٍ، وَكَلَّمَ مَوَالِيَهُ أَنْ يُخَفِّفُوا عَنْهُ ضَرِيبَتَهُ، وَقَالَ: «أَمْثَلُ مَا تَدَاوَيْتُمْ بِهِ الْحِجَامَةُ، وَالْقُسْطُ الْبَحْرِيُّ».

[مسند أحمد: ٣/١٨٢، إسناده صحيح على شرط الشيخين]

Yahyaa [ibn Sa'eed al-Qattaan] narrated to us from Humayd [at-Taweel] who said,

"Anas ibn Maalik ﷺ was asked about the earnings of a cupper (*hajjaam*) and he said, 'Abu Taybah treated Allah's Messenger ﷺ with cupping, and the Prophet ﷺ gave him one *saa'*[111] of barely and spoke to his masters and they reduced what they used to take from his earnings. The Prophet ﷺ then said: The best thing with which you may be treated is cupping and *al-qust al-bahree*.'"[112]

(*Musnad Ahmad,* Vol. 3, p. 182. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

111 - A *saa'* is a measure of volume, not weight, which is approximately equivalent to three kilograms of specific types of foods. In reality, it is four times what a person can hold when he cups both of his hands together. (LB)

112 - Al-qust (costus) is of two types: *hindee* (Indian), which is black, and *bahree* which is white. *Al-qust al-hindee* is hotter than *al-Bahree*. Recent studies have showed that *al-qust al-bahree* has numerous medicinal benefits. (LB)

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حَدَّثَنَا يَحيَى قَالَ: حَدَّثَنَا التَّيمِيُّ عَن أَنَسٍ ﷺ قَالَ:
كُنْتُ قَائِماً عَلَى الحَيِّ أَسْقِيهِمْ مِنْ فَضِيخِ تَمْرٍ، قَالَ: فَجَاءَ رَجُلٌ، فقالَ: إِنَّ الخَمْرَ قَدْ حُرِّمَتْ. قَالُوا: أَكْفِئْهَا يَا أَنَسُ، فَأَكْفَأْتُهَا. قُلْتُ: مَا كَانَ شَرَابُهُمْ؟ قَالَ: الْبُسْرُ وَالرُّطَبُ. و قَالَ أَبُو بَكْرِ بْنُ أَنَسٍ: كَانَتْ خَمْرَهُمْ يَوْمَئِذٍ. وَأَنَسٌ يَسْمَعُ، فَلَمْ يُنْكِرْهُ. و قَالَ بَعْضُ مَنْ كَانَ مَعَنَا: قَالَ أَنَسٌ: كَانَتْ خَمْرَهُمْ يَوْمَئِذٍ.

[مسند أحمد: ٣/١٨٣، إسناده صحيح على شرط الشيخين]

Yahyaa [ibn Sa'eed al-Qattaan] narrated to us from [Abu Mu'tamir Sulaymaan] at-Taymee from Anas ibn Maalik ﷺ who said, "I was standing amongst members of my tribe serving them liquor made from a mixture of ripe and unripe dates (*fadeekh*) when a man came and said, 'Intoxicating drinks have been prohibited, so pour it away, Anas.'" I[113] asked [Anas], "What was their drink made of?" He replied, "[It was made of] a mixture of ripe and unripe dates." Abu Bakr, the son of ibn Anas said, "That is how their intoxicating drinks were made of at that time." Anas was listening but did not deny it. Some of those who were with us said, "Anas said, 'That was how their intoxicating drinks were made of at the time.'"

(*Musnad Ahmad*, Vol. 3, p. 183. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

113 - The speaker here is Abu Mu'tamir Sulaymaan at-Taymee. (LB)

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حَدَّثَنَا يَحْيَى: حَدَّثَنَا حُمَيْدٌ عَنْ أَنَسٍ ﷺ قَالَ:
كُنْتُ أَسْقِي أَبَا عُبَيْدَةَ بْنَ الْجَرَّاحِ، وَأُبَيَّ بْنَ كَعْبٍ، وَسُهَيْلَ ابْنَ بَيْضَاءَ، وَنَفَرًا مِنْ أَصْحَابِهِ عِنْدَ أَبِي طَلْحَةَ، وَأَنَا أَسْقِيهِمْ حَتَّى كَادَ الشَّرَابُ أَنْ يَأْخُذَ فِيهِمْ، فَأَتَى آتٍ مِنَ الْمُسْلِمِينَ، فَقَالَ: أَوَمَا شَعَرْتُمْ أَنَّ الْخَمْرَ قَدْ حُرِّمَتْ؟ فَمَا قَالُوا: حَتَّى نَنْظُرَ وَنَسْأَلَ، فَقَالُوا: يَا أَنَسُ، اكْفِىءْ مَا بَقِيَ فِي إِنَائِكَ. قَالَ: فَوَاللَّهِ مَا عَادُوا فِيهَا، وَمَا هِيَ إِلَّا التَّمْرُ وَالْبُسْرُ، وَهِيَ خَمْرُهُمْ يَوْمَئِذٍ.

[مسند أحمد: ٣/١٨١، إسناده صحيح على شرط الشيخين]

Yahyaa [ibn Sa'eed al-Qattaan] narrated to us from Humayd [at-Taweel] from Anas ibn Maalik ﷺ who said,

"I was [once] serving wine to Abu 'Ubaydah ibn al-Jarraah, Ubayy ibn Ka'b, Suhayl ibn Baydaa' and a number of [the Prophet's] companions in the house of Abu Talhah, for I was their cup-bearer. When alcohol started affecting them, a man from amongst the Muslims came and said, 'Don't you know that intoxicating drinks have been forbidden?' They did not say, 'Let's find out why they have been forbidden.' Rather, they said, 'Pour away what is left in your jug, Anas.' By Allah they never drank alcohol again, and their intoxicating drinks at the time were only made of ripe and unripe dates."

(*Musnad Ahmad,* Vol. 3, p. 183. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

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حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا يَزِيدُ بْنُ أَبِي صَالِحٍ ـ وَكَانَ دَبَّاغًا ، وَكَانَ حَسَنَ الْهَيْئَةِ ، عِنْدَهُ أَرْبَعَةُ أَحَادِيثَ ـ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ ﷺ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ:

«يَدْخُلُ نَاسٌ الْجَحِيمَ حَتَّى إِذَا كَانُوا حُمَمًا أُخْرِجُوا، فَأُدْخِلُوا الْجَنَّةَ، فَيَقُولُ أَهْلُ الْجَنَّةِ: هَؤُلَاءِ الْجَهَنَّمِيُّونَ».

[مسند أحمد: ٣/ ١٨٣، إسناده صحيح رجاله ثقات رجال الشيخين]

Wakee' [ibn al-Jarraah] narrated to us from Yazeed ibn Abu Saalih, a good looking tanner who had narrated four *ahaadeeth*, who said that he had heard Anas ibn Maalik ﷺ say, "Allah's Messenger ﷺ said,

'Some people [from amongst the Muslims] will be admitted into Hell, then when they have been reduced to charcoal they will be brought out and admitted into Paradise. The dwellers of Paradise will say [about them], 'These are *al-jahannamiyyoon* (the infernal ones).'"

(*Musnad Ahmad,* Vol. 3, p. 183. The *isnaad* of this *hadeeth* is *saheeh* and its transmitters are 'trustworthy' (*thiqaat*))

126

حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا مُصْعَبُ بْنُ سُلَيْمٍ قَالَ: سَمِعْتُ أَنَسًا ﷺ يَقُولُ:

أَهَلَّ النَّبِيُّ ﷺ بِحَجَّةٍ وَعُمْرَةٍ.

[مسند أحمد: ٣/١٨٣، حديث صحيح، وهذا إسناد قوي]

Wakee' [ibn al-Jarraah] narrated to us from Mus'ab ibn Sulaym who said that he had heard Anas ibn Maalik ﷺ say,

"The Prophet ﷺ recited the *talbiyah* with the intention of performing Hajj and 'Umrah together."[114]

(*Musnad Ahmad*, Vol. 3, p. 183. This *hadeeth* is *saheeh* and its *isnaad* is 'strong'.)

114 - The Prophet ﷺ did this when he performed the Farewell Pilgrimage. One of the formulas to recite for performing this kind of *Hajj* (known as *qiraan*) is *Labbayka 'umratan wa hajjan*, (Here I come to You, O Allah, for *Hajj* and *'Umrah*. (LB)

127

حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ حُمَيْدٍ. وَيَزِيدُ: أَخْبَرَنَا حُمَيْدٌ الْمَعْنَى عَنْ أَنَسِ بْنِ مَالِكٍ ﷺ قَالَ: نُودِيَ بِالصَّلَاةِ، فَقَامَ كُلُّ قَرِيبِ الدَّارِ مِنَ الْمَسْجِدِ ، وَبَقِيَ مَنْ كَانَ أَهْلُهُ نَائِيَ الدَّارِ، فَأُتِيَ رَسُولُ اللهِ ﷺ بِمِخْضَبٍ مِنْ حِجَارَةٍ، فَصَغُرَ أَنْ يَبْسُطَ كَفَّهُ فِيهِ، قَالَ: فَضَمَّ أَصَابِعَهُ قَالَ: فَتَوَضَّأَ بَقِيَّتُهُمْ. قَالَ حُمَيْدٌ: وَسُئِلَ أَنَسٌ: كَمْ كَانُوا؟ قَالَ: ثَمَانِينَ أَوْ زِيَادَةً.

[مسند أحمد: ٣/١٠٦، إسناده صحيح على شرط الشيخين]

[Muhammad] ibn Abu 'Adiyy and Yazeed [ibn Haaroon] narrated to us from Humayd [at-Taweel] from Anas ibn Maalik ﷺ who said, "[Once] the call to prayer was announced, and those people whose houses were near the mosque went to their houses [to perform ablution], while those whose houses were far away remained [sitting there]. A stone vessel was brought to Allah's Messenger ﷺ, but it was too small for him to spread his hand in it, so he had to put his fingers together [in the vessel to perform his ablution]. Then the rest of the men [whose houses were far from the mosque] performed their ablution." Humayd said, "Anas was asked about the number of people [who performed ablution from that vessel] and he said, 'Eighty or more people.'" [115]

(*Musnad Ahmad,* Vol. 3, p. 106. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

115 - This *hadeeth* shows one of the miracles of the Prophet ﷺ. (LB)

128

حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ ﷺ:

أَنَّ بَنِي سَلِمَةَ أَرَادُوا أَنْ يَتَحَوَّلُوا مِنْ مَنَازِلِهِمْ، فَيَسْكُنُوا قُرْبَ الْمَسْجِدِ، فَبَلَغَ ذَلِكَ رَسُولَ اللهِ ﷺ، فَكَرِهَ أَنْ تُعْرَى الْمَدِينَةُ، فَقَالَ: «يَا بَنِي سَلِمَةَ، أَلَا تَحْتَسِبُونَ آثَارَكُمْ إِلَى الْمَسْجِدِ؟» قَالُوا: بَلَى يَا رَسُولَ اللهِ، فَأَقَامُوا.

[مسند أحمد: ١٠٦/٣، إسناده صحيح على شرط الشيخين]

[Muhammad] ibn Abu 'Adiyy narrated to us from Humayd [at-Taweel] from Anas ibn Maalik ﷺ who said,

"When news of the [clan of] Banu Salamah's intention to move from their houses and live near the mosque reached Allah's Messenger ﷺ, he disliked to see [the outskirts of] of Madeenah vacated, so he said [to them], 'Don't you anticipate reward from Allah for [every] step you take to the mosque, Banu Salamah?' They said, 'Yes indeed, Messenger of Allah.' So they stayed where they were."

(*Musnad Ahmad*, Vol. 3, p. 106. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ وَسَهْلُ بْنُ يُوسُفَ الْمَعْنَى عَنْ حُمَيْدٍ ، عَنْ أَنَسٍ رضي الله عنه قَالَ:

129 أُقِيمَتِ الصَّلَاةُ، فَجَاءَ رَجُلٌ يَسْعَى، فَانْتَهَى وَقَدْ حَفَزَهُ النَّفَسُ أَوِ انْبَهَرَ، فَلَمَّا انْتَهَى إِلَى الصَّفِّ قَالَ: الْحَمْدُ لِلّٰهِ حَمْدًا كَثِيرًا، طَيِّبًا مُبَارَكًا فِيهِ. فَلَمَّا قَضَى رَسُولُ اللهِ ﷺ صَلَاتَهُ قَالَ: «أَيُّكُمُ الْمُتَكَلِّمُ؟» فَسَكَتَ الْقَوْمُ، فَقَالَ: «أَيُّكُمُ الْمُتَكَلِّمُ؟ فَإِنَّهُ قَالَ خَيْرًا وَلَمْ يَقُلْ بَأْسًا» قَالَ: يَا رَسُولَ اللهِ، أَنَا، أَسْرَعْتُ الْمَشْيَ، فَانْتَهَيْتُ إِلَى الصَّفِّ، فَقُلْتُ الَّذِي قُلْتُ. قَالَ: «لَقَدْ رَأَيْتُ اثْنَيْ عَشَرَ مَلَكًا يَبْتَدِرُونَهَا، أَيُّهُمْ يَرْفَعُهَا» ثُمَّ قَالَ: «إِذَا جَاءَ أَحَدُكُمْ إِلَى الصَّلَاةِ فَلْيَمْشِ عَلَى هِينَتِهِ فَلْيُصَلِّ مَا أَدْرَكَ، وَلْيَقْضِ مَا سُبِقَهُ».

[مسند أحمد: ٣/١٠٦، إسناده صحيح على شرط الشيخين]

[Muhammad] ibn Abee 'Adiyy and Sahl ibn Yoosuf narrated to us from Humayd [at-Taweel] from Anas ibn Maalik ﷺ who said,

"The *iqaamah* for the prayer was announced, and a man came running [into the mosque] out of breath. When he joined the row, he said, '*Al-hamdu lillaahi, hamdan katheeran tayyiban mubaarakan feeh* (Praise is due to Allah, many pure and blessed praises).' After Allah's Messenger ﷺ had completed the prayer, he asked, 'Which one of you has said [these words]?' The people remained

Then he asked, 'Which one of you said them? For he said something good, he did not say anything bad at all.' The man said, 'Messenger of Allah, I rushed into [the mosque], joined the row and said that.' The Prophet ﷺ said, 'I saw twelve angels competing to see which of them would take them up.'" Then he said, 'When anyone of you comes to prayer, let him walk without rushing; let him pray whatever [*rak'ats*] he has caught up with [the *imaam*] and make up for whatever [*rak'ats*] he has missed.'"

(*Musnad Ahmad*, Vol. 3, p. 106. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

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حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ ﷺ قَالَ:
قَالَ رَسُولُ اللهِ ﷺ: «دَخَلْتُ الْجَنَّةَ، فَسَمِعْتُ بَيْنَ يَدَيَّ خَشَفَةً، فَإِذَا أَنَا بِالْغُمَيْصَاءِ بِنْتِ مِلْحَانَ».

[مسند أحمد: ١٠٦/٣، إسناده صحيح على شرط الشيخين]

[Muhammad] ibn Abu ʻAdiyy narrated to us from Humayd [at-Taweel] from Anas ibn Maalik ﷺ who said,

"Allah's Messenger ﷺ said, 'I entered Paradise and I heard a rustling sound ahead of me. Then I saw that it was [made by] al-Ghumaysaa' bint Milhaan.'"[116]

(*Musnad Ahmad,* Vol. 3, p. 106. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

116 - The honorary title of al-Ghumaysaa' bint Milhaan was Umm Sulaym. Some scholars say that her name was ar-Rumaysaa'. She was first married to Maalik ibn an-Nadr and her son by this marriage was the famous Anas ibn Maalik ﷺ, one of the great companions of the Prophet ﷺ. (LB)

131

حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ ﷺ قَالَ:
قَالَ رَسُولُ اللهِ ﷺ: «إِذَا أَرَادَ اللهُ بِعَبْدٍ خَيْرًا، اسْتَعْمَلَهُ» قَالُوا: وَكَيْفَ يَسْتَعْمِلُهُ؟ قَالَ:
«يُوَفِّقُهُ لِعَمَلٍ صَالِحٍ قَبْلَ مَوْتِهِ».

[مسند أحمد: ٣/١٠٦، إسناده صحيح على شرط الشيخين]

[Muhammad] ibn Abu 'Adiyy narrated to us from Humayd [at-Taweel] from Anas ibn Maalik ﷺ who said,

"Allah's Messenger ﷺ said, 'When Allah wills good for a person, He puts him into service.' They (i.e. his companions) asked, 'How does He put him into service?' He said, 'He guides him to do a righteous deed before his death.'"

(*Musnad Ahmad*, Vol. 3, p. 106. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

132

حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ ﷺ قَالَ:

قَالَ رَسُولُ اللهِ ﷺ: «رُؤْيَا الْمُؤْمِنِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النُّبُوَّةِ».

[مسند أحمد: ١٠٦/٣، إسناده صحيح على شرط الشيخين]

[Muhammad] ibn Abu 'Adiyy narrated to us from Humayd [at-Taweel] from Anas ibn Maalik ﷺ who said,

"Allah's Messenger ﷺ said, 'The [true, good] dream of a believer is one of forty-six parts of prophethood.'"

(*Musnad Ahmad,* Vol. 3, p. 106. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

133

حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ ﷺ قَالَ:
رَأَى رَسُولُ اللهِ ﷺ رَجُلًا يُهَادَى بَيْنَ ابْنَيْهِ قَالَ: «مَا هَذَا؟» قَالُوا: نَذَرَ أَنْ يَمْشِيَ، فَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّ اللهَ عَزَّ وَجَلَّ لَغَنِيٌّ أَنْ يُعَذِّبَ هَذَا نَفْسَهُ» فَأَمَرَهُ فَرَكِبَ.

[مسند أحمد: ٣/١٠٦، إسناده صحيح على شرط الشيخين]

[Muhammad] ibn Abu 'Adiyy narrated to us from Humayd [at-Taweel] from Anas ibn Maalik ﷺ who said,

"Allah's Messenger ﷺ saw a man walking between two of his sons who were supporting him, and he asked, 'What is the matter with this [man]?' They (i.e. his sons) replied, 'He has taken an oath to walk.[117] Allah's Messenger ﷺ said, 'Allah ﷻ is not in need of this [man] tormenting himself.' Then he ordered him to ride, which he did."

(*Musnad Ahmad,* Vol. 3, p. 106. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

117 - *Imaam* Muslim's version on the authority of Abu Hurayrah ﷺ reads, "He has taken an oath to walk [on foot to the Ka'bah]." (LB)

134

حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ ﵁ قَالَ:
كَانَ رَجُلٌ يَسُوقُ بِأُمَّهَاتِ الْمُؤْمِنِينَ يُقَالُ لَهُ: أَنْجَشَةُ، فَاشْتَدَّ فِي السِّيَاقَةِ، فَقَالَ لَهُ رَسُولُ اللهِ ﷺ:
«يَا أَنْجَشَةُ، رُوَيْدَكَ، سَوْقًا بِالْقَوَارِيرِ».

[مسند أحمد: ١٠٧/٣، إسناده صحيح على شرط الشيخين]

[Muhammad] ibn Abu 'Adiyy narrated to us from Humayd [at-Taweel] from Anas ibn Maalik ﵁ who said,

"A man by the name of Anjashah was driving the [camels carrying] the Mothers of the Believers[118] very fast, and Allah's Messenger ﷺ said to him, 'Drive slowly, Anjashah, and be gentle with the glass vessels.'"[119]

(*Musnad Ahmad,* Vol. 3, p. 107. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

118 - Mothers of the Believers is the title given to the Prophet's wives. (LB)

119 - The phrase "glass vessels" is used here metaphorically to mean women. (LB)

حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ ﷺ قَالَ:

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أَسْلَمَ نَاسٌ مِنْ عُرَيْنَةَ، فَاجْتَوَوُا الْمَدِينَةَ، فَقَالَ لَهُمْ رَسُولُ اللهِ ﷺ: «لَوْ خَرَجْتُمْ إِلَى ذَوْدٍ لَنَا، فَشَرِبْتُمْ مِنْ أَلْبَانِهَا»- قَالَ حُمَيْدٌ: وَقَالَ قَتَادَةُ عَنْ أَنَسٍ: «وَأَبْوَالِهَا»- فَفَعَلُوا، فَلَمَّا صَحُّوا كَفَرُوا بَعْدَ إِسْلَامِهِمْ، وَقَتَلُوا رَاعِيَ رَسُولِ اللهِ ﷺ مُؤْمِنًا - أَوْ مُسْلِمًا - وَسَاقُوا ذَوْدَ رَسُولِ اللهِ ﷺ وَهَرَبُوا مُحَارِبِينَ، فَأَرْسَلَ رَسُولُ اللهِ ﷺ فِي آثَارِهِمْ فَأُخِذُوا، فَقَطَّعَ أَيْدِيَهُمْ وَأَرْجُلَهُمْ، وَسَمَرَ أَعْيُنَهُمْ، وَتَرَكَهُمْ فِي الْحَرَّةِ حَتَّى مَاتُوا.

[مسند أحمد: ١٠٧/٣، إسناده صحيح على شرط الشيخين]

[Muhammad] ibn Abu 'Adiyy narrated to us from Humayd [at-Taweel] from Anas ibn Maalik ﷺ who said,

"Some men from the tribe of 'Uraynah embraced Islam, but they fell sick [as Madeenah climate did not suit them], so Allah's Messenger ﷺ said to them, 'Go out to some camels of ours and drink their milk.' (Humayd said that Qataadah added, from Anas, 'and their urine.') So they did that, but when they recovered, they reverted to disbelief, killed the herdsman of

Allah's Messenger ﷺ, who was a believer (or maybe he said a Muslim), drove away the camels of Allah's Messenger ﷺ and fled after committing this heinous act. Allah's Messenger ﷺ sent some men in their pursuit and they caught them and brought them back. Then he [ordered that] their hands and feet be cut off and their eyes be gauged out and that they be left in al-Harrah[120] until they died."

(*Musnad Ahmad*, Vol. 3, p. 107. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

120 - Al-Harrah is a well-known rocky place in Madeenah covered with black stones. (LB)

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حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ ﷺ قَالَ: قَالَ رَسُولُ اللهِ ﷺ:

«لَا تَقُومُ السَّاعَةُ حَتَّى لَا يُقَالَ فِي الْأَرْضِ: اللهُ اللهُ».

[مسند أحمد: ٣/١٠٧، إسناده صحيح على شرط الشيخين]

[Muhammad] ibn Abu 'Adiyy narrated to us from Humayd [at-Taweel] from Anas ibn Maalik ﷺ who said that Allah's Messenger ﷺ said,

"The Judgment Day will not take place until it is no longer said 'Allah, Allah' in the world."[121]

(*Musnad Ahmad*, Vol. 3, p. 107. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

121 - That is, until Allah will no longer be remembered. (LB)

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حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ ﷺ قَالَ: قَالَ رَسُولُ اللهِ ﷺ:

«لَا تَسْأَلُونِي عَنْ شَيْءٍ إِلَى يَوْمِ الْقِيَامَةِ إِلَّا حَدَّثْتُكُمْ» قَالَ: فَقَالَ عَبْدُ اللهِ بْنُ حُذَافَةَ: يَا رَسُولَ اللهِ، مَنْ أَبِي؟ قَالَ: «أَبُوكَ حُذَافَةُ». فَقَالَتْ أُمُّهُ: مَا أَرَدْتَ إِلَى هَذَا؟ قَالَ: أَرَدْتُ أَنْ أَسْتَرِيحَ، قَالَ: وَكَانَ يُقَالُ فِيهِ. قَالَ حُمَيْدٌ: وَأَحْسِبُ هَذَا عَنْ أَنَسٍ ﷺ. قَالَ: فَغَضِبَ رَسُولُ اللهِ ﷺ، فَقَالَ عُمَرُ: رَضِينَا بِاللهِ رَبًّا وَبِالْإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ ﷺ نَبِيًّا، نَعُوذُ بِاللهِ مِنْ غَضَبِ اللهِ وَغَضَبِ رَسُولِهِ.

[مسند أحمد: ١٠٧/٣، إسناده صحيح على شرط الشيخين]

[Muhammad] ibn Abu ʿAdiyy narrated to us from Humayd [at-Taweel] from Anas ibn Maalik ﷺ who said, that Allah's Messenger ﷺ said,

"If you ask me about anything [that will take place between now and] the Day of Resurrection, I will tell you about it." ʿAbdullaah ibn Hudhaafah asked, "Messenger of Allah, who is my father?" He replied, "Your father is Hudhaafah." His mother [later disapprovingly] asked him, "What did you mean by that [question]?" He replied, "I only wanted to have peace of mind

[regarding what people are saying as to my ancestry.]" For there was some talk about [his real ancestry. (Humayd [at-Taweel] said, "I think this talk about his ancestry] was narrated from Anas ﷺ.") Allah's Messenger ﷺ got angry, then 'Umar said, "We are content with Allah as our Lord, Islam as our religion and Muhammad as our Prophet; we seek refuge with Allah from the wrath of Allah and the wrath of His Messenger."

(*Musnad Ahmad,* Vol. 3, p. 107. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

138

حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ ﷺ أَنَّ النَّبِيَّ ﷺ قَالَ:

«خَيْرُ مَا تَدَاوَيْتُمْ بِهِ الْحِجَامَةُ، وَالْقُسْطُ الْبَحْرِيُّ، وَلَا تُعَذِّبُوا صِبْيَانَكُمْ بِالْغَمْزِ».

[مسند أحمد: ١٠٧/٣، إسناده صحيح على شرط الشيخين]

[Muhammad] ibn Abu 'Adiyy narrated to us from Humayd [at-Taweel] from Anas ibn Maalik ﷺ who said that Allah's Messenger ﷺ said,

"Cupping and marine costus[122] are amongst your best remedies, and do not torture your children by pressing their tonsils with the tips of your fingers[123]. [Use costus instead]."

(*Musnad Ahmad,* Vol. 3, p. 107. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

122 - *Al-qust* (costus) is of two types: *hindee* (Indian), which is black, and *bahree* (marine) which is white. *Al-qust al-hindee* is hotter than *al-qust al-bahree*. Recent studies have showed that *al-qust al-bahree* has numerous medicinal benefits. (LB)

123 - It was, and still is, the practice among people in Madeenah to treat tonsillitis in children by pressing the tonsils or the palate with the fingertips. This causes a great deal of pain to them. (LB)

139

حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ ﷺ قَالَ: قَالَ رَسُولُ اللهِ ﷺ:
«دَخَلْتُ الْجَنَّةَ، فَإِذَا أَنَا بِقَصْرٍ مِنْ ذَهَبٍ، فَقُلْتُ: «لِمَنْ هَذَا الْقَصْرُ؟» قَالُوا: لِشَابٍّ مِنْ قُرَيْشٍ،
قُلْتُ: «لِمَنْ؟» قَالُوا: لِعُمَرَ بْنِ الْخَطَّابِ. قَالَ: «فَلَوْلَا مَا عَلِمْتُ مِنْ غَيْرَتِكَ لَدَخَلْتُهُ» فَقَالَ عُمَرُ:
عَلَيْكَ يَا رَسُولَ اللهِ، أَغَارُ؟.

[مسند أحمد: ٣/١٠٧، إسناده صحيح على شرط الشيخين]

[Muhammad] ibn Abu 'Adiyy narrated to us from Humayd [at-Taweel] from Anas ibn Maalik ﷺ who said that Allah's Messenger ﷺ said,

"I [dreamt that] I entered Paradise and I saw a palace of gold, and I asked, 'Who does this belong to?' They replied,[124] 'It belongs to a young man from the Quraysh.' I then asked, 'Who is he?' They replied, ''Umar ibn al-Khattaab.'" He [then] said to ['Umar ﷺ], 'Had it not for your jealousy, I would have entered it." 'Umar ﷺ said, 'How could I feel any jealousy in your case?'"

(*Musnad Ahmad*, Vol. 3, p. 107. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

124 - That is, Angel Jibreel ﷺ and the angels with him. (LB)

140

حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ ﷺ قَالَ: قَالَ رَسُولُ اللهِ ﷺ:
«مَنْ أَحَبَّ لِقَاءَ اللهِ أَحَبَّ اللهُ لِقَاءَهُ، وَمَنْ كَرِهَ لِقَاءَ اللهِ كَرِهَ اللهُ لِقَاءَهُ» قُلْنَا: يَا رَسُولَ اللهِ، كُلُّنَا نَكْرَهُ الْمَوْتَ، قَالَ: «لَيْسَ ذَاكَ كَرَاهِيَةَ الْمَوْتِ، وَلَكِنَّ الْمُؤْمِنَ إِذَا حُضِرَ، جَاءَهُ الْبَشِيرُ مِنَ اللهِ عَزَّ وَجَلَّ بِمَا هُوَ صَائِرٌ إِلَيْهِ، فَلَيْسَ شَيْءٌ أَحَبَّ إِلَيْهِ مِنْ أَنْ يَكُونَ قَدْ لَقِيَ اللهَ عَزَّ وَجَلَّ، فَأَحَبَّ اللهُ لِقَاءَهُ، وَإِنَّ الْفَاجِرَ- أَوْ الْكَافِرَ- إِذَا حُضِرَ، جَاءَهُ بِمَا هُوَ صَائِرٌ إِلَيْهِ مِنَ الشَّرِّ- أَوْ مَا يَلْقَى مِنَ الشَّرِّ- فَكَرِهَ لِقَاءَ اللهِ، وَكَرِهَ اللهُ لِقَاءَهُ».

[مسند أحمد: ١٠٧/٣، إسناده صحيح على شرط الشيخين]

[Muhammad] ibn Abu 'Adiyy narrated to us from Humayd [at-Taweel] from Anas ibn Maalik ﷺ who said that Allah's Messenger ﷺ said,

"Whoever loves to meet Allah, Allah too loves to meet him, and whoever hates to meet Allah, Allah, too, hates to meet him." We said, "Messenger of Allah, we all hate death." He said, "Hating death does not entail hating [to meet Allah]. What this means is that when the believer is dying, he receives the good news of what will happen to him from Allah ﷻ. There will be nothing then dearer to him than meeting Allah, so Allah loves to meet him. But when the disbeliever is dying, he receives the news of the evil fate that awaits him, and he hates to meet Allah, and so Allah hates to meet him."

(*Musnad Ahmad,* Vol. 3, p. 107. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

141

حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ حُمَيْدٍ قَالَ: قَالَ أَنَسُ بْنُ مَالِكٍ ﵁:

مَا مَسِسْتُ شَيْئًا قَطُّ خَزًّا وَلَا حَرِيرًا أَلْيَنَ مِنْ كَفِّ رَسُولِ اللهِ ﷺ، وَلَا شَمِمْتُ رَائِحَةً أَطْيَبَ مِنْ رِيحِ رَسُولِ اللهِ ﷺ.

[مسند أحمد: ٣/١٠٧، إسناده صحيح على شرط الشيخين]

[Muhammad] ibn Abu 'Adiyy narrated to us from Humayd [at-Taweel] from Anas ibn Maalik ﵁ who said,

"I have never touched any kind of silk or velvet that was softer than the palm of the Messenger of Allah ﷺ."

(*Musnad Ahmad,* Vol. 3, p. 107. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

142

حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ ﵁ قَالَ:

كَانَ الرَّجُلُ يَأْتِي النَّبِيَّ ﷺ، فَيُسْلِمُ لِشَيْءٍ يُعْطَاهُ مِنَ الدُّنْيَا، فَمَا يُمْسِي حَتَّى يَكُونَ الْإِسْلَامُ أَحَبَّ إِلَيْهِ وَأَعَزَّ عَلَيْهِ مِنَ الدُّنْيَا وَمَا فِيهَا.

[مسند أحمد: ٣/١٠٧، إسناده صحيح على شرط الشيخين]

[Muhammad] ibn Abu ʿAdiyy narrated to us from Humayd [at-Taweel] from Anas ibn Maalik ﵁ who said,

"[Some] men would come to the Prophet ﷺ and embrace Islam just because of some worldly benefits that they would be given; however, before evening came, Islam would be dearer and more precious to them than the life of the world and everything in it."

(*Musnad Ahmad*, Vol. 3, p. 107. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ ﷺ قَالَ:

143 بَعَثَتْ مَعِي أُمُّ سُلَيْمٍ بِمِكْتَلٍ فِيهِ رُطَبٌ إِلَى رَسُولِ اللهِ ﷺ، فَلَمْ أَجِدْهُ وَخَرَجَ قَرِيبًا إِلَى مَوْلًى لَهُ دَعَاهُ، صَنَعَ لَهُ طَعَامًا، قَالَ: فَأَتَيْتُهُ، فَإِذَا هُوَ يَأْكُلُ، فَدَعَانِي لِآكُلَ مَعَهُ قَالَ: وَصَنَعَ لَهُ ثَرِيدًا بِلَحْمٍ وَقَرْعٍ قَالَ: وَإِذَا هُوَ يُعْجِبُهُ الْقَرْعُ قَالَ: فَجَعَلْتُ أَجْمَعُهُ فَأُدْنِيهِ مِنْهُ قَالَ: فَلَمَّا طَعِمَ رَجَعَ إِلَى مَنْزِلِهِ قَالَ: وَوَضَعْتُ لَهُ الْمِكْتَلَ بَيْنَ يَدَيْهِ قَالَ: فَجَعَلَ يَأْكُلُ وَيَقْسِمُ حَتَّى فَرَغَ مِنْ آخِرِهِ.

[مسند أحمد: ١٠٨/٣، إسناده صحيح على شرط الشيخين]

[Muhammad] ibn Abu 'Adiyy narrated to us from Humayd [at-Taweel] from Anas ibn Maalik ﷺ who said,

"Umm Sulaym[125] sent me with a large basket of fresh dates [as a gift to] the Messenger of Allah ﷺ, but I did not find him [in his home], as he had just gone out to a freed slave of his who had invited him and made some food for him. So I went to him while he was eating and

125 - Umm Sulaym was Anas ibn Maalik's mother. (LB)

he called me to eat with him. The freed slave had served him *thareed*[126] with meat and pumpkin. The Prophet ﷺ liked the pumpkin, so I started to gather [pieces of] pumpkin and put them on his side [of the dish]. After he had finished eating he returned to his house, and I put the basket [of dates] before him. He started to eat [from them] and share them [with whoever was there] until he they had all finished."

(*Musnad Ahmad,* Vol. 3, p. 108. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

126 - *Thareed* is traditional Arabic dish made of pieces of bread in vegetable or meat broth. (LB)

حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ ﷺ قَالَ:

دَخَلَ رَسُولُ اللهِ ﷺ عَلَى أُمِّ سُلَيْمٍ، فَأَتَتْهُ بِتَمْرٍ وَسَمْنٍ وَكَانَ صَائِمًا، فَقَالَ: «أَعِيدُوا تَمْرَكُمْ فِي وِعَائِهِ، وَسَمْنَكُمْ فِي سِقَائِهِ» ثُمَّ قَامَ إِلَى نَاحِيَةِ الْبَيْتِ، فَصَلَّى رَكْعَتَيْنِ وَصَلَّيْنَا مَعَهُ، ثُمَّ دَعَا لِأُمِّ سُلَيْمٍ وَلِأَهْلِهَا بِخَيْرٍ، فَقَالَتْ أُمُّ سُلَيْمٍ: يَا رَسُولَ اللهِ، إِنَّ لِي خُوَيْصَّةً، قَالَ: «مَا هِيَ؟» قَالَتْ: خَادِمُكَ أَنَسٌ، قَالَ: فَمَا تَرَكَ خَيْرَ آخِرَةٍ، وَلَا دُنْيَا، إِلَّا دَعَا لِي بِهِ، وَقَالَ: «اللَّهُمَّ ارْزُقْهُ مَالًا وَوَلَدًا، وَبَارِكْ لَهُ فِيهِ» قَالَ: فَمَا مِنَ الْأَنْصَارِ إِنْسَانٌ أَكْثَرَ مَالًا مِنِّي ، وَذَكَرَ أَنَّهُ لَا يَمْلِكُ ذَهَبًا وَلَا فِضَّةً غَيْرَ خَاتَمِهِ. قَالَ: وَذَكَرَ أَنَّ ابْنَتَهُ الْكُبْرَى أُمَيْنَةَ أَخْبَرَتْهُ: أَنَّهُ دَفَنَ مِنْ صُلْبِهِ إِلَى مَقْدَمِ الْحَجَّاجِ نَيِّفًا عَلَى عِشْرِينَ وَمِائَةٍ. 144

[مسند أحمد: ٣/١٠٨، إسناده صحيح على شرط الشيخين]

[Muhammad] ibn Abu 'Adiyy narrated to us from Humayd [at-Taweel] from Anas ibn Maalik ﷺ who said,

"Allah's Messenger ﷺ visited Umm Sulaym, and she offered him some dates and ghee. However, as he was fasting, he said, 'Put your dates and ghee back in their respective containers.' Then he went to a corner of the house and offered a two-*rak'ah* [voluntary] prayer, and we prayed with him. Then he prayed for Umm Sulaym and invoked good on her and her

family. Umm Sulaym then said, 'Messenger of Allah, I have a special request.' 'What is it?' he asked. She said, 'Pray for your servant Anas.' The Prophet ﷺ] did not leave any good thing, in the hereafter or in this world, but he prayed [to Allah] to grant me it. Then he supplicated, 'O Allah, give him wealth and children, and bless them for him.' Thus, there was no one among the *Ansaar* who was richer than me.'" Anas ﷺ then mentioned that he did not possess any gold or silver, apart from his [silver] ring [and that he owned other kinds of property]. He also mentioned that his oldest daughter Umaynah told him that more than one hundred and twenty of his offspring had been buried until al-Hajjaaj came to Basrah.[127]

(*Musnad Ahmad,* Vol. 3, p. 108. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

127 - His full name was al-Hajjaaj ibn Yoosuf ath-Thaqafee. He was born in 661 CE and died in June 714 CE. He was one of the most able of provincial governors under the Umayyad caliphate (661–750 CE). He played a critical role in consolidating the administrative structure of the Umayyad dynasty during its early years. (LB)

حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ حُمَيْدٍ قَالَ: سُئِلَ أَنَسٌ ﷺ:

145 هَلْ خَضَبَ رَسُولُ اللهِ ﷺ؟ قَالَ: إِنَّهُ لَمْ يَرَ مِنَ الشَّيْبِ إِلَّا نَحْوًا مِنْ سَبْعَ عَشْرَةَ أَوْ عِشْرِينَ شَعْرَةً فِي مُقَدَّمِ لِحْيَتِهِ، وَقَالَ: إِنَّهُ لَمْ يُشَنْ بِالشَّيْبِ، فَقِيلَ لِأَنَسٍ: أَشَيْنٌ هُوَ؟ قَالَ: كُلُّكُمْ يَكْرَهُهُ، وَلَكِنْ خَضَبَ أَبُو بَكْرٍ بِالْحِنَّاءِ وَالْكَتَمِ، وَخَضَبَ عُمَرُ بِالْحِنَّاءِ.

[مسند أحمد: ١٠٨/٣، إسناده صحيح على شرط الشيخين]

[Muhammad] ibn Abu 'Adiyy narrated to us from Humayd [at-Taweel] who said that Anas ibn Maalik ﷺ was asked, "Did Allah's Messenger ﷺ dye his hair?" He said that he had seen only about seventeen or twenty grey hairs at the front of his beard. Anas then said that [the Prophet ﷺ] was not blemished with grey hair. When asked whether grey hair was in itself a blemish, he replied, "All of you dislike it, but Abu Bakr dyed [his beard] with henna[128] and *katam*,[129] while 'Umar dyed his with henna."

(*Musnad Ahmad,* Vol. 3, p. 108. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

128 - Henna (*lawsonia inermis*) is a flowering plant used since antiquity to dye skin, hair, fingernails, leather and wool. It is common today as a reddish-brown dye used especially on the hair and skin. (LB)

129 - The Latin name of *katam* is buxus dioica, which is a plant that grows only in the high mountains. It strengthens the hair and darkens the colour of henna and makes it last longer.(LB)

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حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ ﷺ قَالَ:

كَانَ رَسُولُ اللهِ ﷺ فِي بَيْتِهِ، فَاطَّلَعَ عَلَيْهِ رَجُلٌ، فَأَهْوَى إِلَيْهِ بِمِشْقَصٍ مَعَهُ، فَتَأَخَّرَ الرَّجُلُ.

[مسند أحمد: ١٠٨/٣، إسناده صحيح على شرط الشيخين]

[Muhammad] ibn Abu ʿAdiyy narrated to us from Humayd [at-Taweel] from Anas ibn Maalik ﷺ who said,

"Allah's Messenger ﷺ was in his house, and a man peeped [through a crack in the wall] at him. So he aimed an arrowhead at him, and the man backed off."

(*Musnad Ahmad*, Vol. 3, p. 108. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ ﷺ:

147 أَنَّ أَبَا مُوسَى اسْتَحْمَلَ النَّبِيَّ ﷺ، فَوَافَقَ مِنْهُ شُغْلًا، فَقَالَ: «وَاللهِ لَا أَحْمِلُكَ» فَلَمَّا قَفَّا دَعَاهُ، فَحَمَلَهُ، فَقَالَ: يَا رَسُولَ اللهِ، إِنَّكَ حَلَفْتَ أَنْ لَا تَحْمِلَنِي! قَالَ: «فَأَنَا أَحْلِفُ لَأَحْمِلَنَّكَ».

[مسند أحمد: ١٠٨/٣، إسناده صحيح على شرط الشيخين]

[Muhammad] ibn Abu ʻAdiyy narrated to us from Humayd [at-Taweel] from Anas ibn Maalik ﷺ who said,

"Abu Moosaa [al-Ashʻaree] asked the Prophet ﷺ to provide him [and some of his other companions] with a mount,[130] but he was busy with something else [that angered him] so much that he said, 'By Allah, I will not provide you with a mount.'[131] When Abu Moosaa turned to leave, he called him and gave him a mount. Abu Moosaa said to him, 'Messenger of Allah, you swore that you would not give me a mount.' He said, 'And [now] I swear that I will give you a mount.'"[132]

(*Musnad Ahmad,* Vol. 3, p. 108. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

130 - This was in preparation for the Battle of Tabook which took place in the year 9 AH. (LB)

131 - A mount is a means of conveyance, such as a horse or a camel, on which to ride. (LB)

132 - In Muslim's version, the Prophet ﷺ said to him, "It was not I who provided you with a mount, but Allah has provided you with that. So far as I am concerned, by Allah, if He so wills, I would not swear, but if, later on, I would see better than it, I would break the vow and expiate for it and do that which is better." (LB)

حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ رضي الله عنه:

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أَنَّ عَبْدَ اللهِ بْنَ سَلَامٍ أَتَى رَسُولَ اللهِ ﷺ مَقْدَمَهُ الْمَدِينَةَ، فَقَالَ: يَا رَسُولَ اللهِ، إِنِّي سَائِلُكَ عَنْ ثَلَاثِ خِصَالٍ لَا يَعْلَمُهُنَّ إِلَّا نَبِيٌّ، قَالَ: «سَلْ» قَالَ: مَا أَوَّلُ أَشْرَاطِ السَّاعَةِ؟ وَمَا أَوَّلُ مَا يَأْكُلُ مِنْهُ أَهْلُ الْجَنَّةِ؟ وَمِنْ أَيْنَ يُشْبِهُ الْوَلَدُ أَبَاهُ وَأُمَّهُ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «أَخْبَرَنِي بِهِنَّ جِبْرِيلُ عَلَيْهِ السَّلَام آنِفًا» قَالَ: ذَلِكَ عَدُوُّ الْيَهُودِ مِنَ الْمَلَائِكَةِ. قَالَ: «أَمَّا أَوَّلُ أَشْرَاطِ السَّاعَةِ، فَنَارٌ تَخْرُجُ مِنَ الْمَشْرِقِ، فَتَحْشُرُ النَّاسَ إِلَى الْمَغْرِبِ، وَأَمَّا أَوَّلُ مَا يَأْكُلُ مِنْهُ أَهْلُ الْجَنَّةِ، زِيَادَةُ كَبِدِ حُوتٍ، وَأَمَّا شَبَهُ الْوَلَدِ أَبَاهُ وَأُمَّهُ، فَإِذَا سَبَقَ مَاءُ الرَّجُلِ مَاءَ الْمَرْأَةِ نَزَعَ إِلَيْهِ الْوَلَدُ، وَإِذَا سَبَقَ مَاءُ الْمَرْأَةِ مَاءَ الرَّجُلِ نَزَعَ إِلَيْهَا». قَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ، وَأَنَّكَ رَسُولُ اللهِ. وَقَالَ: يَا رَسُولَ اللهِ، إِنَّ الْيَهُودَ قَوْمٌ بُهْتٌ، وَإِنَّهُمْ إِنْ يَعْلَمُوا بِإِسْلَامِي يَبْهَتُونِي عِنْدَكَ، فَأَرْسِلْ إِلَيْهِمْ فَاسْأَلْهُمْ عَنِّي: أَيُّ رَجُلٍ ابْنُ سَلَامٍ فِيكُمْ؟ قَالَ: فَأَرْسَلَ إِلَيْهِمْ فَقَالَ: «أَيُّ رَجُلٍ عَبْدُ اللهِ بْنُ سَلَامٍ فِيكُمْ؟» قَالُوا: خَيْرُنَا وَابْنُ خَيْرِنَا، وَعَالِمُنَا وَابْنُ عَالِمِنَا، وَأَفْقَهُنَا وَابْنُ أَفْقَهِنَا. قَالَ: «أَرَأَيْتُمْ إِنْ أَسْلَمَ تُسْلِمُونَ؟» قَالُوا: أَعَاذَهُ اللهُ مِنْ ذَلِكَ. قَالَ: فَخَرَجَ ابْنُ سَلَامٍ، فَقَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ، قَالُوا: شَرُّنَا وَابْنُ شَرِّنَا، وَجَاهِلُنَا. وَابْنُ جَاهِلِنَا، فَقَالَ ابْنُ سَلَامٍ: هَذَا الَّذِي كُنْتُ أَتَخَوَّفُ مِنْهُمْ.

[مسند أحمد: ١٠٨/٣، إسناده صحيح على شرط الشيخين]

[Muhammad] ibn Abu 'Adiyy narrated to us from Humayd [at-Taweel] from Anas ibn Maalik ﷺ who said,

"'Abdullaah ibn Salaam[133] came to Allah's Messenger ﷺ when he had just arrived in Madeenah and said, 'Messenger of Allah, I am going to ask you about three things which no one knows except a prophet.' He said, 'Ask whatever you want.' He said, 'What is the first sign of the Hour? What is the first food that the people of Paradise will eat? And how is it that a child may resemble either his father or his mother?' Allah's Messenger ﷺ said, 'Jibreel has just informed me about these matters.' 'Abdullaah ibn Salaam said, 'Jibreel is the enemy of the Jews from amongst all the angels.' Allah's Messenger ﷺ then said, 'The first sign of the Hour is a fire that will emerge from the east and drive people to the west. The first food that the people of Paradise will eat will be the caudate lobe[134] of fish-liver. As for the child resembling one parent or another, if the man's [sexual] discharge precedes the woman's discharge, the child will resemble him, but if the woman's discharge precedes the man's, the child will resemble her.' 'Abdullaah ibn Salaam said, 'I bear witness that there is no god but Allah and that you are Allah's Messenger.' He further said, 'Messenger of Allah, the Jews are liars, and if

133 -'Abdullaah ibn Salaam ﷺ was a Jewish rabbi in Madeenah who was widely respected and honoured by the people of the city even before he embraced Islam. (LB)

134 -The caudate lobe is a small lobe of the liver between the inferior vena cava (either of two large veins conveying blood to the right atrium of the heart) and the left lobe. (LB)

they find out about my conversion to Islam, they will tell you that I am a liar. Send for them and ask them, 'What is the position of Ibn Salaam amongst you?' So he sent for them and asked them, 'What is the position of 'Abdullaah ibn Salaam amongst you?' They said, 'He is the best amongst us and the son of the best amongst us; he is our scholar and the son of our scholar; and he is the most knowledgeable of all of us and the son of the most knowledgeable of us.' He said, 'Do you think that if he becomes Muslim you will follow suit?' They said, 'May Allah save him from that! [He will never become Muslim].' Then ['Abdullaah ibn Salaam] came out and said, 'I bear witness that there is no god but Allah and that Muhammad is the Messenger of Allah.' They said, 'He is the worst of us and the son of the worst of us; he is the most ignorant among us and the son of the most ignorant among us. Ibn Salaam said, This is what I was afraid of.'"

(*Musnad Ahmad,* Vol. 3, p. 108. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ ﷺ قَالَ:

149 لَمَّا انْهَزَمَ الْمُسْلِمُونَ يَوْمَ حُنَيْنٍ، نَادَتْ أُمُّ سُلَيْمٍ: يَا رَسُولَ اللهِ، اقْتُلْ مَنْ بَعْدَنَا انْهَزَمُوا. فَقَالَ رَسُولُ اللهِ ﷺ: «يَا أُمَّ سُلَيْمٍ، إِنَّ اللهَ عَزَّ وَجَلَّ قَدْ كَفَى». قَالَ: فَأَتَاهَا أَبُو طَلْحَةَ وَمَعَهَا مِعْوَلٌ، فَقَالَ: «مَا هَذَا يَا أُمَّ سُلَيْمٍ؟» قَالَتْ: إِنْ دَنَا مِنِّي أَحَدٌ مِنَ الْمُشْرِكِينَ بَعَجْتُهُ. قَالَ: فَقَالَ أَبُو طَلْحَةَ: يَا رَسُولَ اللهِ، انْظُرْ مَا تَقُولُ أُمُّ سُلَيْمٍ.

[مسند أحمد: ٣/١٠٩، إسناده صحيح على شرط الشيخين]

[Muhammad] ibn Abu 'Adiyy narrated to us from Humayd [at-Taweel] from Anas ibn Maalik ﷺ who said,

"When the Muslims were defeated on the day the Battle of Hunayn took place, Umm Sulaym called out, 'Messenger of Allah, kill those who have fled and let you down.' Allah's Messenger ﷺ said, 'Umm Sulaym, Allah ﷻ has sufficiently protected me [and given me victory].' Then Abu Talhah came with her and she had an axe in her hand. Abu Talhah asked her, 'What is this, Umm Sulaym?' She replied, 'I have taken this so I may slit open the belly of any polytheist who dares come near me.' Abu Talhah [turned to the Prophet ﷺ and] said, 'Messenger of Allah, Can you see what Umm Sulaym is saying?'"

(*Musnad Ahmad,* Vol. 3, p. 109. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

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حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ حُمَيْدٍ، وَيَزِيدُ قَالَا: أَخْبَرَنَا حُمَيْدٌ عَنْ أَنَسٍ ﷺ قَالَ:
كُنْتُ أَلْعَبُ مَعَ الْغِلْمَانِ، فَأَتَانَا رَسُولُ اللهِ ﷺ فَسَلَّمَ - قَالَ يَزِيدُ فِي حَدِيثِهِ: عَلَيْنَا - وَأَخَذَ بِيَدِي فَبَعَثَنِي فِي حَاجَةٍ، وَقَعَدَ فِي ظِلِّ حَائِطٍ أَوْ جِدَارٍ حَتَّى رَجَعْتُ إِلَيْهِ، فَبَلَّغْتُ الرِّسَالَةَ الَّتِي بَعَثَنِي فِيهَا، فَلَمَّا أَتَيْتُ أُمَّ سُلَيْمٍ قَالَتْ: مَا حَبَسَكَ؟ قُلْتُ: بَعَثَنِي النَّبِيُّ ﷺ فِي حَاجَةٍ لَهُ، قَالَتْ: وَمَا هِيَ؟ قُلْتُ: سِرٌّ. قَالَتْ: احْفَظْ عَلَى رَسُولِ اللهِ ﷺ سِرَّهُ. قَالَ: فَمَا حَدَّثْتُ بِهِ أَحَدًا بَعْدُ.

[مسند أحمد: ٣/١٠٩، إسناده صحيح على شرط الشيخين]

[Muhammad] ibn Abu 'Adiyy and Yazeed [ibn Haaroon] narrated to us from Humayd [at-Taweel] from Anas ibn Maalik ﷺ who said,

"I was playing with some boys, and the Messenger of Allah ﷺ came to us. (Yazeed added in his narration, 'and he greeted us with *salaam* salutations.') He then took me by the hand, sent me on an errand and sat down in the shade of a wall until I came back to him, and I conveyed the message with which he had sent me. When I returned to [my mother] Umm Sulaym, she asked me, 'What kept you?' I said, 'Allah's Messenger ﷺ sent me on an errand.' She asked, 'What was it?' I said, 'It's a secret.' She said, 'Keep the secret of the Messenger of Allah.' And I never told anyone about it after that."

(*Musnad Ahmad,* Vol. 3, p. 109. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

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حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ أَنَسٍ ﷺ:

أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ الدُّبَّاءِ وَالْمُزَفَّتِ وَأَنْ يُنْبَذَ فِيهِ.

[مسند أحمد: ٣/١١٠، إسناده صحيح على شرط الشيخين]

Sufyaan ibn 'Uyaynah narrated to us from [Muhammad ibn Shihaab] az-Zuhree from Anas ibn Maalik ﷺ who said,

"Allah's Messenger ﷺ forbade making *nabeedh*[135] in gourds or in jars smeared with pitch."[136]

(*Musnad Ahmad,* Vol. 3, p. 110. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

135 - See footnote 17.

136 - The Prophet ﷺ forbade using these containers for storing fruit juice as they may cause the juice to ferment and become alcohol. (LB)

حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ أَنَسٍ ﵁ قَالَ:

152 آخِرُ نَظْرَةٍ نَظَرْتُهَا إِلَى رَسُولِ اللهِ ﷺ يَوْمَ الاِثْنَيْنِ، كَشَفَ السِّتَارَةَ وَالنَّاسُ خَلْفَ أَبِي بَكْرٍ، فَنَظَرْتُ إِلَى وَجْهِهِ كَأَنَّهُ وَرَقَةُ مُصْحَفٍ، فَأَرَادَ النَّاسُ أَنْ يَتَحَرَّكُوا، فَأَشَارَ إِلَيْهِمْ أَنِ اثْبُتُوا، وَأَلْقَى السَّجْفَ، وَتُوُفِّيَ فِي آخِرِ ذَلِكَ الْيَوْمِ ﷺ.

[مسند أحمد: ٣/١١٠، إسناده صحيح على شرط الشيخين]

Sufyaan ibn ʿUyaynah narrated to us from [Muhammad ibn Shihaab] az-Zuhree from Anas ibn Maalik ﵁ who said,

"The last glance I cast at Allah's Messenger ﷺ was on a Monday when he drew aside the curtain [of ʿAaʾishah's apartment] while the people were praying behind Abu Bakr. I [looked at] his face and I saw that it was [as bright as] the page of the Holy Book. The people wanted to move [as they thought he was going to join the prayer], but he motioned to them [to attend to their prayer]. Then he drew the curtain, and he passed away towards the end of that very day."

(*Musnad Ahmad,* Vol. 3, p. 110. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

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حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ: سَمِعَهُ مِنْ أَنَسٍ ﷺ عَنِ النَّبِيِّ ﷺ قَالَ:

«لَا تَقَاطَعُوا، وَلَا تَبَاغَضُوا، وَلَا تَدَابَرُوا، وَلَا تَحَاسَدُوا، وَكُونُوا عِبَادَ اللهِ إِخْوَانًا، وَلَا يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوقَ ثَلاثٍ».

[مسند أحمد: ٣/١١٠، إسناده صحيح على شرط الشيخين]

Sufyaan ibn 'Uyaynah narrated to us from [Muhammad ibn Shihaab] az-Zuhree from Anas ibn Maalik ﷺ who said that Allah's messenger ﷺ said,

"Do not desert one another, do not hate one another, do not turn away from one another, and do not envy one another, and be, slaves of Allah, brothers. It is not permissible for a Muslim to boycott his [Muslim] brother for more than three days."

(*Musnad Ahmad,* Vol. 3, p. 110. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ: سَمِعَهُ مِنْ أَنَسٍ ؓ قَالَ:

154 سَقَطَ النَّبِيُّ ﷺ مِنْ فَرَسٍ فَجُحِشَ شِقُّهُ الْأَيْمَنُ، فَدَخَلْنَا عَلَيْهِ نَعُودُهُ، فَحَضَرَتِ الصَّلَاةُ فَصَلَّى قَاعِدًا وَصَلَّيْنَا قُعُودًا، فَلَمَّا قَضَى الصَّلَاةَ قَالَ: «إِنَّمَا الْإِمَامُ لِيُؤْتَمَّ بِهِ، فَإِذَا كَبَّرَ فَكَبِّرُوا، وَإِذَا رَكَعَ فَارْكَعُوا- وَقَالَ سُفْيَانُ مَرَّةً: «فَإِذَا سَجَدَ فَاسْجُدُوا- وَإِذَا قَالَ: سَمِعَ اللهُ لِمَنْ حَمِدَهُ، فَقُولُوا: رَبَّنَا وَلَكَ الْحَمْدُ، وَإِنْ صَلَّى قَاعِدًا، فَصَلُّوا قُعُودًا أَجْمَعُونَ».

[مسند أحمد: ٣/١١٠، إسناده صحيح على شرط الشيخين]

Sufyaan ibn ʻUyaynah narrated to us from [Muhammad ibn Shihaab] az-Zuhree from Anas ibn Maalik ؓ who said,

"The Prophet ﷺ fell off a horse and suffered some scratches on his right side. So we went to visit him. When the time for prayer came, he led us sitting down and we also prayed sitting down. When he concluded the prayer he said [to us], 'The *imaam* is only appointed to be followed. Therefore, when he says *Allaahu Akbar*, say, *Allahu Akbar*; and when he bows, then bow.' (Sufyaan said on one occasion, 'and when he prostrates then prostrate.') When he says, *Sami'allaahu liman hamidah* (Allah hears those who praise Him), then say, *Rabbanaa wa lak-al-hamd* (All praise belongs to You, our Lord); and if he prays sitting down [for an acceptable reason] then pray sitting down as well.'"

(*Musnad Ahmad,* Vol. 3, p. 110. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ أَنَسٍ ﷺ:

155 أَنَّ رَجُلًا سَأَلَ النَّبِيَّ ﷺ عَنِ السَّاعَةِ، فَقَالَ: «مَا أَعْدَدْتَ لَهَا؟» قَالَ: مَا أَعْدَدْتُ لَهَا مِنْ شَيْءٍ- وَقَالَ سُفْيَانُ مَرَّةً: مَا أَعْدَدْتُ لَهَا كَبِيرَ شَيْءٍ- وَلَكِنِّي أُحِبُّ اللهَ وَرَسُولَهُ. قَالَ: «الْمَرْءُ مَعَ مَنْ أَحَبَّ» وَقَالَ سُفْيَانُ مَرَّةً أُخْرَى: «أَنْتَ مَعَ مَنْ أَحْبَبْتَ».

[مسند أحمد: ١١٠/٣، إسناده صحيح على شرط الشيخين]

Sufyaan ibn ʻUyaynah narrated to us from [Muhammad ibn Shihaab] al-Zuhree, from Anas ibn Maalik ﷺ who said that a man asked the Prophet ﷺ about the Hour[137], and he said to him,

"What [good deeds] have you prepared for it?" He replied, "I have not prepared anything for it, but I love Allah and His Messenger." The Messenger of Allah ﷺ said, "People will be with those whom they love." On one occasion, Sufyaan [ibn ʻUyaynah] said in his narration that Allah's messenger ﷺ said [to the man], "You will be with those whom you love."

(*Musnad Ahmad,* Vol. 3, p. 110. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

137 - That is, the Day of Judgment. (LB)

156

حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ أَنَسٍ ﷺ أَنَّ النَّبِيَّ ﷺ قَالَ:

«إِذَا حَضَرَ الْعَشَاءُ وَأُقِيمَتِ الصَّلَاةُ، فَابْدَءُوا بِالْعَشَاءِ».

[مسند أحمد: ١١٠/٣، إسناده صحيح على شرط الشيخين]

Sufyaan ibn 'Uyaynah narrated to us from [Muhammad ibn Shihaab] az-Zuhree, from Anas ibn Maalik ﷺ who said,

"The Prophet ﷺ said, 'If supper is served and the *iqaamah*[138] for prayer is pronounced, start with supper.'"

(*Musnad Ahmad,* Vol. 3, p. 110. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

138 - A shorter "call to prayer" that is made immediately prior to each of the five daily prayers, to let people know that the prayer is about to begin. (LB)

157

حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ: سَمِعَهُ مِنْ أَنَسٍ ﷺ قَالَ:

قَدِمَ النَّبِيُّ ﷺ وَأَنَا ابْنُ عَشْرٍ، وَمَاتَ وَأَنَا ابْنُ عِشْرِينَ، وَكُنَّ أُمَّهَاتِي تَحُثُّنِي عَلَى خِدْمَتِهِ، فَدَخَلَ عَلَيْنَا، فَحَلَبْنَا لَهُ مِنْ شَاةٍ دَاجِنٍ، وَشِيبَ لَهُ مِنْ بِئْرٍ فِي الدَّارِ، وَأَعْرَابِيٌّ عَنْ يَمِينِهِ وَأَبُو بَكْرٍ عَنْ يَسَارِهِ، وَعُمَرُ نَاحِيَةً، فَشَرِبَ رَسُولُ اللهِ ﷺ فَقَالَ عُمَرُ: أَعْطِ أَبَا بَكْرٍ، فَنَاوَلَ الْأَعْرَابِيَّ وَقَالَ: «الْأَيْمَنُ فَالْأَيْمَنُ».

[مسند أحمد: ٣/١١٠، إسناده صحيح على شرط الشيخين]

Sufyaan ibn 'Uyaynah narrated to us from [Muhammad ibn Shihaab] az-Zuhree who said that he had heard Anas ibn Maalik ﷺ

"The Prophet ﷺ came to Madeenah [as an emigrant] when I was ten years old, and he passed away when I was twenty years old. My mothers[139] would urge me to serve him. [One day], he entered into our house and we milked a sheep for him and mixed the milk with water from a well in the house [before we served it to him in a bowl]. A Bedouin was sitting on his right, Abu Bakr was on his left, and 'Umar was sitting somewhere there. After Allah's Messenger ﷺ had drunk, 'Umar said to him, 'Give [the remaining milk] to Abu Bakr.' But he gave it to the Bedouin instead and said, '[Serve the person] on [your] immediate right first, then [serve]the one next to him.'"

(*Musnad Ahmad,* Vol. 3, p. 110. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

139 - By this he meant his mother Umm Sulaym, his maternal aunt Umm Haraam bint Milhaan, and his maternal grandmother Mulaykah. (LB)

158

حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ أَنَسٍ ﷺ:

أَنَّ النَّبِيَّ ﷺ أَوْلَمَ عَلَى صَفِيَّةَ بِتَمْرٍ وَسَوِيقٍ.

[مسند أحمد: ٣/١١٠، إسناده صحيح على شرط الشيخين]

Sufyaan ibn 'Uyaynah narrated to us from [Muhammad ibn Shihaab] az-Zuhree who said that Anas ibn Maalik ﷺ said,

"The Prophet ﷺ gave a wedding feast which consisted of dates and *saweeq*[140] when he married Safiyyah."

(*Musnad Ahmad,* Vol. 3, p. 110. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

140 - *As-saweeq* is fine barley or wheat flour Arabs used to mix with honey, milk, ghee or water to make a delicious dish. (LB)

159

حَدَّثَنَا سُفْيَانُ قَالَ: سَمِعْتُ إِبْرَاهِيمَ بْنَ مَيْسَرَةَ: وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُنْكَدِرِ سَمِعْتُهُمَا يَقُولَانِ: سَمِعْنَا أَنَسًا ﷺ يَقُولُ:

صَلَّيْتُ مَعَ النَّبِيِّ ﷺ بِالْمَدِينَةِ أَرْبَعًا، وَبِذِي الْحُلَيْفَةِ رَكْعَتَيْنِ.

[مسند أحمد: ٣/١١٠، إسناده صحيح على شرط الشيخين]

Sufyaan ibn 'Uyaynah narrated to us that he heard Ibraaheem ibn Maysarah and Muhammad ibn al-Munkadir who both said that they had heard Anas ibn Maalik ﷺ say,

"I prayed four *rak'ahs* with the Prophet ﷺ in Madeenah, and two *rak'ahs* in Dhul-Hulayfah."[141]

(*Musnad Ahmad,* Vol. 3, p. 110. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

141 - The four-*rak'ah* prayer he offered with the Prophet ﷺ was the *Dhuhr* prayer, that is, before they left Madeenah, and the two-*rak'ah* prayer he offered with him was the *'Asr* prayer, which they offered in Dhul- Hulayfah, a small town between Makkah and Madeenah, about six miles from Madeenah. This means he shortened the four-*rak'ah* *'Asr* prayer as he was on a journey. (LB)

160

حَدَّثَنَا سُفْيَانُ: حَدَّثَنِي عَبْدُ اللهِ بْنُ أَبِي بَكْرٍ: سَمِعَ أَنَسًا ﷺ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ:
«يَتْبَعُ الْمَيِّتَ ثَلَاثٌ: أَهْلُهُ، وَمَالُهُ، وَعَمَلُهُ، فَيَرْجِعُ اثْنَانِ وَيَبْقَى وَاحِدٌ: يَرْجِعُ أَهْلُهُ وَمَالُهُ، وَيَبْقَى عَمَلُهُ».

[مسند أحمد: ٣/١١٠، إسناده صحيح على شرط الشيخين]

Sufyaan [ibn 'Uyaynah] narrated to us from 'Abdullaah ibn Abu Bakr from Anas ibn Maalik ﷺ who said that the Prophet ﷺ said, "Three things follow a dead person [to his grave]: his relatives, his property and his deeds. Two of them return and one remains [with him]: his relatives and property return, but his deeds remain [with him]."

(*Musnad Ahmad,* Vol. 3, p. 110. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

161

حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ: حَدَّثَنِي إِسْحَاقُ بْنُ عَبْدِ اللهِ بْنِ أَبِي طَلْحَةَ عَنْ عَمِّهِ أَنَسٍ ﷺ قَالَ: صَلَّيْتُ أَنَا وَيَتِيمٌ كَانَ عِنْدَنَا فِي الْبَيْتِ- وَقَالَ سُفْيَانُ مَرَّةً: فِي بَيْتِنَا- خَلْفَ رَسُولِ اللهِ ﷺ، وَأَتَاهُمْ رَسُولُ اللهِ ﷺ فِي دَارِهِمْ، وَصَلَّتْ أُمُّ سُلَيْمٍ خَلْفَنَا.

[مسند أحمد: ٣/١١٠، إسناده صحيح على شرط الشيخين]

Sufyaan ibn ʻUyaynah narrated to us from Ishaaq ibn ʻAbdullaah ibn Abu Talhah from his paternal uncle Anas ibn Maalik ﷺ who said,

"I prayed with an orphan who happened to be with us in the house (on one occasion Sufyaan said in a narration that Anas said, "in our house") behind the Messenger of Allah ﷺ – that is when I was with Allah's Messenger ﷺ in their house[142], and [my mother] Umm Sulaym prayed behind us."

(*Musnad Ahmad,* Vol. 3, p. 110. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

142 - Anas ﷺ here meant his own house, but he used the third person here to refer to his stepfather Abu Talhah and his mother Umm Sulaym. (LB)

162

حَدَّثَنَا سُفْيَانُ عَنْ يَحْيَى، عَنْ أَنَسٍ ﷺ قَالَ:

جَاءَ أَعْرَابِيٌّ فَبَالَ فِي الْمَسْجِدِ، فَقَالَ رَسُولُ اللهِ ﷺ: «أَهْرِيقُوا عَلَيْهِ- ذَنُوبًا أَوْ سَجْلًا- مِنْ مَاءٍ».

[مسند أحمد: ٣/١١١، إسناده صحيح على شرط الشيخين]

Sufyaan [ibn ʿUyaynah] narrated to us from Yahyaa [ibn Saʿeed al-Ansaaree] from Anas ibn Maalik ﷺ who said,

"A Bedouin came and urinated in the mosque, and the Messenger of Allah ﷺ said, 'Pour a bucket of water over the place where he urinated.'"

(*Musnad Ahmad,* Vol. 3, p. 111. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

163

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ يَحْيَى بْنِ سَعِيدٍ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ ﷺ يَقُولُ:

دَخَلَ أَعْرَابِيٌّ الْمَسْجِدَ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ، فَبَالَ، فَنَهَوْهُ، فَقَالَ رَسُولُ اللهِ ﷺ: «دَعُوهُ» وَأَمَرَ أَنْ يُصَبَّ عَلَيْهِ- أَوْ أُهَرِيقَ عَلَيْهِ- الْمَاءُ.

[مسند أحمد: ٣/١١٤، إسناده صحيح على شرط الشيخين]

Yahyaa ibn Sa'eed al-Qattaan narrated to us from Yahyaa ibn Sa'eed al-Ansaaree who said that he had heard Anas ibn Maalik ﷺ say,

"A Bedouin entered the mosque during the time of the Messenger of Allah ﷺ and urinated [in a certain place in it]. Those present told him to stop, but Allah's Messenger of Allah ﷺ said to them, 'Leave him alone.' Then he ordered that water be poured over the place where he had urinated [after he had finished urinating]."

(*Musnad Ahmad,* Vol. 3, p. 114. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

حَدَّثَنَا سُفْيَانُ عَنْ عَاصِمٍ، عَنْ أَنَسٍ ﷺ قَالَ:

164 مَا وَجَدَ رَسُولُ اللهِ ﷺ عَلَى سَرِيَّةٍ مَا وَجَدَ عَلَيْهِمْ، كَانُوا يُسَمَّوْنَ الْقُرَّاءَ، قَالَ سُفْيَانُ: نَزَلَ فِيهِمْ: «بَلِّغُوا قَوْمَنَا عَنَّا أَنَّا قَدْ رَضِينَا وَرُضِيَ عَنَّا» قِيلَ لِسُفْيَانَ: فِيمَنْ نَزَلَتْ؟ قَالَ: فِي أَهْلِ بِئْرِ مَعُونَةَ.

[مسند أحمد: ١١١/٣، إسناده صحيح على شرط الشيخين]

Sufyaan [ibn ʿUyaynah] narrated to us from ʿAasim [ibn Sulaymaan al-Basree] from Anas ibn Maalik ﷺ who said,

"Allah's Messenger ﷺ never grieved over anyone killed in an expedition [he had despatched] as he grieved over those who were called *al-Qurra'* (the reciters). Concerning them the verse, 'Inform our people that we are pleased [with Allah] and that [He is] pleased with us' was revealed."[143] [Anas ibn Maalik ﷺ] was asked, "Regarding whom was this verse revealed?" He replied, "It was revealed concerning those Muslims who were killed at the Well of Maʿoonah."[144]

(*Musnad Ahmad,* Vol. 3, p. 111. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

143 - This verse was later abrogated. (LB)

144 - This incident took place in the month of *Safar* in the fourth year of the Prophet's mission fourteen months after the Battle of Uhud. One of the chiefs of the Bedouin tribe of Banu ʿAamir suggested to the Prophet (s) to send some of his companions to the people of Najd, saying that they would favourably respond to his call and that he would provide protection to them. The Prophet (s) sent seventy of the reciters of the Qur'an (called *al-Qurraa'*). However, when they reached the Well of Maʿoonah, they were treacherously ambushed and killed. (LB)

165

قُرِئَ عَلَى سُفْيَانَ: سَمِعْتُ عَاصِمًا قَالَ: سَمِعْتُ أَنَسًا ﵁ يَقُولُ:

مَا وَجَدَ رَسُولُ اللهِ ﷺ مِثْلَ مَا وَجَدَ عَلَى السَّبْعِينَ الَّذِينَ أُصِيبُوا بِبِئْرِ مَعُونَةَ.

[مسند أحمد: ٣/١١١، إسناده صحيح على شرط الشيخين]

I heard someone read [the following report] to Sufyaan [ibn ʿUyaynah] who said that he heard ʿAasim [al-Ahwal] say that he had heard Anas ibn Maalik ﵁ say,

"The Messenger of Allah ﷺ never grieved for anyone as he grieved over the seventy [men] who were killed at Well of Maʿoonah."

(*Musnad Ahmad,* Vol. 3, p. 111. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

166

قُرِئَ عَلَى سُفْيَانَ: سَمِعْتُ عَاصِمًا عَنْ أَنَسٍ ﷺ قَالَ:

حَالَفَ رَسُولُ اللهِ ﷺ بَيْنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ فِي دَارِنَا. قَالَ سُفْيَانُ: كَأَنَّهُ يَقُولُ: آخَى.

[مسند أحمد: ٣/١١١، إسناده صحيح على شرط الشيخين]

I heard someone read [the following report] to Sufyaan [ibn ʿUyaynah] who said that he heard ʿAasim [al-Ahwal] say that he had heard Anas ibn Maalik ﷺ say,

"The Messenger of Allah ﷺ established an alliance between the Emigrants (*Muhaajiroon*) and the Helpers (*Ansaar*) in our house." Sufyaan [ibn ʿUyaynah] said, "I think he meant brotherhood ties [by the word alliance]."

(*Musnad Ahmad,* Vol. 3, p. 111. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

167

حَدَّثَنَا سُفْيَانُ عَنِ التَّيْمِيِّ، عَنْ أَنَسٍ ﷺ:

أَنَّ النَّبِيَّ ﷺ كَانَ فِي سَفَرٍ، وَكَانَ لَهُ حَادٍ يُقَالُ لَهُ: أَنْجَشَةُ، وَكَانَتْ أُمُّ أَنَسٍ مَعَهُمْ، فَقَالَ: «يَا أَنْجَشَةُ، رُوَيْدَكَ بِالْقَوَارِيرِ».

[مسند أحمد: ٣/١١١، إسناده صحيح على شرط الشيخين]

Sufyaan [ibn 'Uyaynah] narrated to us from [Sulaymaan] at-Taymee form Anas ibn Maalik ﷺ who said,

"The Prophet ﷺ was on a journey, and he had a man with him by the name of Anjashah who was driving the camels [carrying the Mothers of the Believers[145]] and Umm Anas [ibn Maalik] was with them, and Allah's Messenger ﷺ said to him, 'Drive slowly, Anjashah, and be gentle with the glass vessels.'"[146]

(*Musnad Ahmad,* Vol. 3, p. 111. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

145 - Mothers of the Believers is the title given to the Prophet's wives. (LB)

146 - The phrase "glass vessels" is used here metaphorically to mean women. (LB)

168

حَدَّثَنَا سُفْيَانُ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ ﵁:

سَمِعَ النَّبِيَّ ﷺ يُلَبِّي بِالْبَيْدَاءِ: «لَبَّيْكَ بِعُمْرَةٍ وَحَجَّةٍ مَعًا».

[مسند أحمد: ١١١/٣، إسناده صحيح على شرط الشيخين]

Sufyaan [ibn 'Uyaynah] narrated to us from Humayd [at-Taweel] form Anas ibn Maalik ﵁ who said, that he heard the Prophet ﷺ recite the *talbiyyah* at al-Baydaa'[147] thus:

"Labbayka bi 'umratin wa hajjatin ma'an (Here I come to you for performing both *'Umrah* and *Hajj* together)."

(*Musnad Ahmad,* Vol. 3, p. 111. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

147 - Al-Baydaa' is a place on the way to Makkah, much closer to Makkah than to Dhul-Hulayfah. (LB)

169

حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ جُدْعَانَ، عَنْ أَنَسٍ ﷺ قَالَ:
أَهْدَى أُكَيْدِرُ دُومَةَ لِلنَّبِيِّ ﷺ - يَعْنِي - حُلَّةً فَعَجِبَ النَّاسُ مِنْ حُسْنُهَا، فَقَالَ: «الْمِنْدِيلُ سَعْدٍ فِي الْجَنَّةِ خَيْرٌ - أَوْ أَحْسَنُ - مِنْهَا».

[مسند أحمد: ٣/١١١، حديث صحيح، وهذا إسناد ضعيف]

Sufyaan [ibn 'Uyaynah] from ['Ali ibn Zayd] ibn Jud'aan form Anas ibn Maalik ﷺ who said,

"Ukaydir the ruler of al-Doomat [al-Jandal][148] gave the Prophet ﷺ a gown as a gift, and when [he saw that] the people marvelled at its beauty, he said to them, 'The handkerchief of Sa'd [ibn Mu'aadh in Paradise] is far better and much finer than this.'"

(*Musnad Ahmad,* Vol. 3, p. 111. The *hadeeth* is *saheeh* but its *isnaad* is 'weak'.)

148 - Doomat Al-Jandal is a populous region with green trees and strong forts, not far from Syria. (LB)

170

حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ جُدْعَانَ قَالَ: قَالَ ثَابِتٌ لِأَنَسٍ ﷺ: يَا أَنَسُ،

مَسِسْتَ يَدَ رَسُولِ اللهِ ﷺ بِيَدِكَ؟ قَالَ: نَعَمْ، قَالَ: أَرِنِي أُقَبِّلْهَا.

[مسند أحمد: ٣/١١١، حسن لغيره، وهذا إسناد ضعيف]

Sufyaan [ibn ʿUyaynah] narrated to us from [Zayd ibn Judʿaan] who said that Thaabit [al-Bannaanee] asked Anas ibn Maalik ﷺ,

"Did you touch the hand of Allah's Messenger ﷺ with your hand, Anas?" He replied, "Yes." [Thaabit] then said, "Let me kiss it."[149]

(*Musnad Ahmad,* Vol. 3, p. 111. The *hadeeth* is *hasan li ghayrihi*[150] and its *isnaad* is 'weak'.)

149 - That is, "Let me kiss your hand as it touched the hand of the Prophet ﷺ. (LB)

150 - A *hadeeth* that is classified as *"hasan li ghayrihi"* is one that is *hasan* due to external factors; that is, it is determined to be hasan due to corroborating factors, such as numerous chains of narration. (LB)

171

قُرِئَ عَلَى سُفْيَانَ: سَمِعْتُ ابْنَ جُدْعَانَ عَنْ أَنَسٍ ﷺ

عَنِ النَّبِيِّ ﷺ قَالَ: «لَصَوْتُ أَبِي طَلْحَةَ فِي الْجَيْشِ خَيْرٌ مِنْ فِئَةٍ».

[مسند أحمد: ١١١/٣، حديث صحيح، وهذا إسناد ضعيف]

I heard someone read [the following report] to Sufyaan [ibn 'Uyaynah] who said that he heard [Zayd] ibn Jud'aan say that he heard Anas ibn Maalik ﷺ say,

"The Prophet ﷺ said, 'The battle cry shouted by Abu Talhah in the army [to frighten the enemy] is more effective [against the enemy] than that shouted by a group of fighters.'"

(*Musnad Ahmad,* Vol. 3, p. 111. The *hadeeth* is *saheeh* but its *isnaad* is 'weak'.)

172

حَدَّثَنَا سُفْيَانُ قَالَ: سَمِعَ قَاسِمٌ الرَّحَّالُ أَنَسًا ﷺ يَقُولُ:

دَخَلَ النَّبِيُّ ﷺ خَرِبًا لِبَنِي النَّجَّارِ، كَأَنَّهُ يَقْضِي فِيهَا حَاجَةً، فَخَرَجَ إِلَيْنَا مَذْعُورًا-أَوْ فَزِعًا- وَقَالَ: «لَوْلَا أَنْ لَا تَدَافَنُوا، لَسَأَلْتُ اللهَ تَبَارَكَ وَتَعَالَى أَنْ يُسْمِعَكُمْ مِنْ عَذَابِ أَهْلِ الْقُبُورِ مَا أَسْمَعَنِي».

[مسند أحمد: ٣/١١١، إسناده صحيح]

Sufyaan [ibn 'Uyaynah] narrated to us [that] Qaasim ar-Rahhaal heard Anas ibn Maalik ﷺ say,

"The Prophet ﷺ entered some ruins of Banu an-Najjaar, as if he wanted to relieve himself. Then he came out [after answering the call of nature] to us in a state of panic and said, 'Were it that you would not bury one another, I would have prayed to Allah to make you hear the torment of the grave.'"

(*Musnad Ahmad,* Vol. 3, p. 111. The *isnaad* of this *hadeeth* is *saheeh.*)

173

حَدَّثَنَا عَبْدُ اللهِ بْنُ إِدْرِيسَ قَالَ: سَمِعْتُ الْمُخْتَارَ بْنَ فُلْفُلٍ قَالَ:
سَأَلْتُ أَنَسَ بْنَ مَالِكٍ ﷺ عَنِ الشُّرْبِ فِي الْأَوْعِيَةِ؟ فَقَالَ: نَهَى رَسُولُ اللهِ ﷺ عَنِ الْمُزَفَّتَةِ، وَقَالَ: «كُلُّ مُسْكِرٍ حَرَامٌ» قَالَ: قُلْتُ: وَمَا الْمُزَفَّتَةُ؟ قَالَ: الْمُقَيَّرَةُ، قَالَ: قُلْتُ: فَالرَّصَاصُ وَالْقَارُورَةُ؟ قَالَ: مَا بَأْسٌ بِهِمَا، قَالَ: قُلْتُ: فَإِنَّ نَاسًا يَكْرَهُونَهُمَا، قَالَ: دَعْ مَا يَرِيبُكَ إِلَى مَا لَا يَرِيبُكَ، فَإِنَّ كُلَّ مُسْكِرٍ حَرَامٌ. قَالَ: قُلْتُ لَهُ: صَدَقْتَ، السَّكَرُ حَرَامٌ، فَالشَّرْبَةُ وَالشَّرْبَتَانِ عَلَى طَعَامِنَا؟ قَالَ: مَا أَسْكَرَ كَثِيرُهُ، فَقَلِيلُهُ حَرَامٌ. وَقَالَ: الْخَمْرُ مِنَ الْعِنَبِ، وَالتَّمْرِ، وَالْعَسَلِ، وَالْحِنْطَةِ، وَالشَّعِيرِ، وَالذُّرَةِ، فَمَا خَمَّرْتَ مِنْ ذَلِكَ، فَهِيَ الْخَمْرُ.

[مسند أحمد: ٣/١١٢، إسناده صحيح على شرط مسلم]

ʿAbdullaah ibn Idrees narrated to us that he heard al-Mukhtaar ibn Fulful say that he asked Anas ibn Maalik ﷺ about drinking from vessels, and he said,

"Allah's Messenger ﷺ forbade jars smeared with pitch and said, 'Every intoxicant is forbidden.'" [Al-Mukhtaar] said, "I asked [Anas ﷺ], 'What are the vessels that are smeared with pitch [which the Prophet ﷺ has forbidden storing fruit juice in them]?' He said, 'They are those ones that are daubed with pitch.' He also asked him, "What about those daubed with lead and glass vessels?" He said,

“There is no harm in [storing fruit juice] in them.” Then [Al-Mukhtaar] said, “Some people dislike [storing fruit juice] in them.” Anas said, “Leave that about which you are in doubt for that about which you are in no doubt, for every intoxicant is forbidden.” [Al-Mukhtaar] then said, “I told Anas, ‘You are right. Drinking to the extent of drunkenness is forbidden.’ But what about one or two sips with our food that do not make us drunk?’ He said, ‘Whatever causes intoxication in large amounts, a small amount of it is forbidden.’ Then he said, ‘Alcohol may be made from grapes, dates, honey, wheat, barley or corn; and any one of these that is fermented is alcohol.’”

(*Musnad A<u>h</u>mad,* Vol. 3, p. 112. The *isnaad* of this *<u>h</u>adeeth* is *sa<u>h</u>ee<u>h</u>* according to the conditions set by Muslim.)

174 حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا عَاصِمٌ الأَحْوَلُ عَنْ أَنَسِ بْنِ مَالِكٍ ﷺ قَالَ:

قَالَ رَسُولُ اللهِ ﷺ: «مَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا، فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ».

[مسند أحمد: ٣/١١٣، إسناده صحيح على شرط الشيخين]

Abu Mu'aawiyah [ad-Dareer] narrated to us from 'Aasim al-Ahwal from Anas ibn Maalik ﷺ who said, "Allah's Messenger ﷺ said,

'Whoever tells a lie about me deliberately, let him take his place [in Hell].'"

(*Musnad Ahmad,* Vol. 3, p. 113. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

175

حَدَّثَنَا يَحْيَى عَنِ التَّيْمِيِّ قَالَ: سَمِعْتُ أَنَسًا ﷺ قَالَ:

قَالَ رَسُولُ اللهِ ﷺ: «مَنْ كَذَبَ عَلَيَّ، فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ» مُتَعَمِّدًا. قَالَهُ مَرَّتَيْنِ، وَقَالَ مَرَّةً: «مَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا».

[مسند أحمد: ١١٦/٣، إسناده صحيح على شرط الشيخين]

Yahyaa [ibn Sa'eed al-Qattaan] narrated to us from [Sulaymaan] at-Taymee who said that he heard Anas ibn Maalik ﷺ say,

"Allah's Messenger ﷺ said, 'Whoever tells a lie about me deliberately, let him take his place in Hell deliberately.'" [Anas] said that the [word 'deliberately'] occurred twice [in the *hadeeth*], and in another [*hadeeth*] it occurred once, that is only once thus: "Whoever tells a lie about me deliberately."

(*Musnad Ahmad,* Vol. 3, p. 116. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

176

حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا مِسْحَاجٌ الضَّبِّيُّ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ ﷺ يَقُولُ:

كُنَّا إِذَا كُنَّا مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ، فَقُلْنَا: زَالَتِ الشَّمْسُ أَوْ لَمْ تَزُلْ، صَلَّى الظُّهْرَ، ثُمَّ ارْتَحَلَ.

[مسند أحمد: ٣/١١٣، إسناده صحيح، رجاله ثقات]

Abu Mu'aawiyah [ad-Dareer] narrated to us from Mishaaj ad-Dhabiy who said he heard Anas ibn Maalik ﷺ say,

"Whenever we were on a journey with Allah's Messenger ﷺ and were debating whether the sun had passed the meridian or not, he would offer the *Dhuhr* prayer and then move on."

(*Musnad Ahmad,* Vol. 3, p. 116. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

177

حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا سُلَيْمَانُ التَّيْمِيُّ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ ﷺ: أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ، وَالْكَسَلِ، وَالْجُبْنِ، وَالْهَرَمِ، وَالْبُخْلِ، وَعَذَابِ الْقَبْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ».

[مسند أحمد: ٣/١١٣، إسناده صحيح على شرط الشيخين]

Ismaa'eel [ibn Ibraaheem ibn 'Ulayyah] narrated to us from Sulaymaan at-Taymee from Anas ibn Maalik ﷺ who said that the Prophet ﷺ used to supplicate,

"*Allaahumma innee a'oodhu bika min-al-'ajzi wal-kasali, wal-jubni wal-harami wal-bukhli wa 'adhaab-il-qabri, wa a'oodhu bika min fitnat-il-mahyaa wa-l-mamaati* (O Allah, I seek refuge with You from weakness, laziness, cowardice, old age, miserliness and the punishment of the grave, and I seek refuge with You from the trials of life and death."

(*Musnad Ahmad,* Vol. 3, p. 113. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

178

حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ ﷺ قَالَ:

كَانَتْ صَلَاةُ رَسُولِ اللهِ ﷺ مُتَقَارِبَةً، وَصَلَاةُ أَبِي بَكْرٍ، حَتَّى مَدَّ عُمَرُ فِي صَلَاةِ الْفَجْرِ.

[مسند أحمد: ١١٣/٣، إسناده صحيح على شرط الشيخين]

Ismaa'eel ibn Ibraaheem ibn 'Ulayyah narrated to us from Humayd [at-Taweel] from Anas ibn Maalik ﷺ who said,

"[All the parts of] the prayer of Allah's Messenger ﷺ were evenly spaced,[151] and so was the prayer of Abu Bakr [as-Siddeeq] ﷺ, but 'Umar [ibn al-Khattaab] ﷺ made the *Fajr* prayer rather longer."

(*Musnad Ahmad,* Vol. 3, p. 113. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

151 - That is, all parts of the prayer were of equal length. (LB)

179

حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنَا حُمَيْدٌ الطَّوِيلُ عَنْ أَنَسٍ ﵁ قَالَ:

كَانَ شَعْرُ النَّبِيِّ ﷺ إِلَى أَنْصَافِ أُذُنَيْهِ.

[مسند أحمد: ١١٣/٣، إسناده صحيح على شرط الشيخين]

Ismaa'eel ibn Ibraaheem ibn 'Ulayyah narrated to us from Humayd [at-Taweel] from Anas ibn Maalik ﵁ who said,

"The hair of the Prophet ﷺ reached halfway down his ears."

(*Musnad Ahmad,* Vol. 3, p. 113. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

180

حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنَا حُمَيْدٌ الطَّوِيلُ عَنْ أَنَسٍ ﷺ قَالَ:
سُئِلَ رَسُولُ اللهِ ﷺ عَنْ وَقْتِ صَلَاةِ الصُّبْحِ؟ قَالَ: فَأَمَرَ بِلَالًا حِينَ طَلَعَ الْفَجْرُ، فَأَقَامَ الصَّلَاةَ، ثُمَّ أَسْفَرَ مِنَ الْغَدِ حَتَّى أَسْفَرَ، ثُمَّ قَالَ: «أَيْنَ السَّائِلُ عَنْ وَقْتِ صَلَاةِ الْغَدَاةِ؟ مَا بَيْنَ هَاتَيْنِ- أَوْ قَالَ: هَذَيْنِ- وَقْتٌ».

[مسند أحمد: ٣/١١٣، إسناده صحيح على شرط الشيخين]

Ismaa'eel ibn Ibraaheem ibn 'Ulayyah narrated to us from Humayd [at-Taweel] from Anas ibn Maalik ﷺ who said,

"Allah's Messenger ﷺ was asked about the time of the *Fajr* prayer, so he commanded Bilaal [ibn Rabaah] ﷺ when dawn had just broken to call the *iqaamah* for prayer. On the following day he waited until it became brighter, then he asked, 'Where is the man who was asking about the time for the *Fajr* prayer? Its time falls between these two [extremes].'"

(*Musnad Ahmad,* Vol. 3, p. 113. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

181

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ نَوْفَلِ بْنِ مَسْعُودٍ قَالَ:

دَخَلْنَا عَلَى أَنَسِ بْنِ مَالِكٍ ﷺ فَقُلْنَا: حَدِّثْنَا بِمَا سَمِعْتَ مِنْ رَسُولِ اللهِ ﷺ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «ثَلَاثٌ مَنْ كُنَّ فِيهِ حَرُمَ عَلَى النَّارِ، وَحَرُمَتِ النَّارُ عَلَيْهِ: إِيمَانٌ بِاللهِ، وَحُبُّ اللهِ، وَأَنْ يُلْقَى فِي النَّارِ فَيُحْرَقَ أَحَبُّ إِلَيْهِ مِنْ أَنْ يَرْجِعَ فِي الْكُفْرِ».

[مسند أحمد: ٣/١١٤، إسناده صحيح على شرط الشيخين]

Yahyaa ibn Sa'eed narrated to us from Nawfal ibn Mas'ood who said,

"We visited Anas ibn Maalik ﷺ and said to him, 'Tell us what you heard from the Messenger of Allah ﷺ.' He said, 'I heard Allah's Messenger ﷺ say: There are three qualities which, if a person has will be forbidden from [entering] the Fire, and the Fire will be forbidden from [touching] him: [Firm] belief in Allah, love of Allah and [preferring] to be thrown into the fire to reverting to disbelief (*kufr*).'"

(*Musnad Ahmad,* Vol. 3, p. 114. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

182

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ حُمَيْدٍ: أَخْبَرَنَا أَنَسُ بْنُ مَالِكٍ ﵁ قَالَ:

مَرَّ النَّبِيُّ ﷺ بِحَائِطٍ لِبَنِي النَّجَّارِ، فَسَمِعَ صَوْتًا مِنْ قَبْرٍ، فَقَالَ: «مَتَى مَاتَ صَاحِبُ هَذَا الْقَبْرِ؟» قَالُوا: مَاتَ فِي الْجَاهِلِيَّةِ، فَقَالَ: «لَوْلَا أَنْ لَا تَدَافَنُوا لَدَعَوْتُ اللهَ أَنْ يُسْمِعَكُمْ عَذَابَ الْقَبْرِ».

[مسند أحمد: ٣/١١٤، إسناده صحيح على شرط الشيخين]

Yahyaa ibn Sa'eed narrated to us from Humayd [at-Taweel] from Anas ibn Maalik ﵁ who said,

"The Prophet ﷺ entered one of the gardens of Banu an-Najjaar and heard a sound coming from a grave [there]. He asked, 'When was the person in this grave buried?' [People there] replied, 'He was buried before the advent of Islam.' Then he said, 'Were it that you would not bury one another, I would have prayed to Allah to make you hear the torment of the grave.'"

(*Musnad Ahmad,* Vol. 3, p. 114. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

حَدَّثَنَا يَحْيَى عَنْ حُمَيْدٍ قَالَ:

183 سُئِلَ أَنَسٌ ﵁ عَنْ صَلَاةِ النَّبِيِّ ﷺ بِاللَّيْلِ؟ فَقَالَ: مَا كُنَّا نَشَاءُ أَنْ نَرَاهُ مُصَلِّيًا إِلَّا رَأَيْنَاهُ، وَلَا نَائِمًا إِلَّا رَأَيْنَاهُ.

[مسند أحمد: ٣/١١٤، إسناده صحيح على شرط الشيخين]

Yahyaa ibn Sa'eed narrated to us from Humayd [at-Taweel] who said,

"Anas ibn Maalik ﵁ was asked about the [optional] night prayers of the Messenger of Allah ﷺ, and he said, 'Whenever we wanted to see him praying at night, we would certainly see him praying, and whenever we wanted to see him sleeping, we would certainly see him sleeping.'"[152]

(*Musnad Ahmad,* Vol. 3, p. 114. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

152 - This means he would never neglect optional night prayers and that he would spend a long time praying at night but he would still go to sleep. (LB)

184

حَدَّثَنَا يَحْيَى عَنْ حُمَيْدٍ، عَنْ أَنَسٍ ﷺ قَالَ:

كُنَّا نُصَلِّي مَعَ رَسُولِ اللهِ ﷺ الْمَغْرِبَ، ثُمَّ يَجِيءُ أَحَدُنَا إِلَى بَنِي سَلِمَةَ وَهُوَ يَرَى مَوَاقِعَ نَبْلِهِ.

[مسند أحمد: ٣/١١٤، إسناده صحيح على شرط الشيخين]

Yahyaa [ibn Sa'eed] narrated to us from Humayd [at-Taweel] from Maalik ibn Anas ﷺ who said,

"We used to offer the *Maghrib* prayer with the Messenger of Allah ﷺ [in the mosque], and we would return to Banu Salamah dwellings and would still be able to see as far as the place where one's arrow would land when shot [from a bow]."[153]

(*Musnad Ahmad,* Vol. 3, p. 114. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

153 - This means it was not dark yet. (LB)

185

حَدَّثَنَا يَحْيَى عَنْ حُمَيْدٍ، عَنْ أَنَسٍ ﷺ قَالَ:

كَانَ لِأَبِي طَلْحَةَ ﷺ ابْنٌ يُقَالُ لَهُ: أَبُو عُمَيْرٍ، فَكَانَ النَّبِيُّ ﷺ يُضَاحِكُهُ، قَالَ: فَرَآهُ حَزِينًا، فَقَالَ: «يَا أَبَا عُمَيْرٍ، مَا فَعَلَ النُّغَيْرُ؟».

[مسند أحمد: ٣/١١٤، إسناده صحيح على شرط الشيخين]

Yahyaa [ibn Sa'eed] narrated to us from Humayd [at-Taweel] from Maalik ibn Anas ﷺ who said,

"Abu Talhah had a son called Abu 'Umayr.[154] The Prophet ﷺ used to joke with him. He [came to see us once and] saw him sad so he [cheered him up] by saying, "O Abu 'Umayr, what happened to *an-nughayr*?"[155]

(*Musnad Ahmad,* Vol. 3, p. 114. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

154 - This was the *kunyah* of Anas ibn Maalik's stepbrother whose name was Hafs. (LB)

155 - *An-Nughayr* is the diminutive form of *nughar*, which is a small bird like a sparrow or a nightingale. The Prophet ﷺ used the word in this form so that it would rhyme with the little boy's *kunyah* and thus cheer him up after he learnt that the little bird died, causing the child a great deal of grief. (LB)

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حَدَّثَنَا يَحْيَى عَنْ حُمَيْدٍ قَالَ: سُئِلَ أَنَسٌ ﷺ عَنْ بَيْعِ الثَّمَرِ؟ فَقَالَ: نَهَى رَسُولُ اللهِ ﷺ عَنْ بَيْعِ ثَمَرَةِ النَّخْلِ حَتَّى تَزْهُوَ. قِيلَ لِأَنَسٍ: مَا تَزْهُو؟ قَالَ: تَحْمَرُّ.

[مسند أحمد: ٣/١١٤، إسناده صحيح على شرط الشيخين]

Yahyaa [ibn Sa'eed] narrated to us from Humayd [at-Taweel] who said that Anas ibn Maalik ﷺ was [once] asked about [the ruling on] selling date palm fruits, and he said,

"Allah's Messenger ﷺ forbade selling date palm fruits until they flourish." Anas was then asked, "What do you mean by flourish?" He said, "When they turn red [and are thus fully ripe]."

(*Musnad Ahmad,* Vol. 3, p. 114. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

حَدَّثَنَا يَحْيَى: حَدَّثَنَا التَّيْمِيُّ عَنْ أَنَسٍ ﷺ قَالَ:

187 قَالَ رَسُولُ اللهِ ﷺ يَوْمَ بَدْرٍ: «مَنْ يَنْظُرُ مَا فَعَلَ أَبُو جَهْلٍ؟» فَانْطَلَقَ ابْنُ مَسْعُودٍ، فَوَجَدَ ابْنَيْ عَفْرَاءَ قَدْ ضَرَبَاهُ حَتَّى بَرَدَ، فَأَخَذَ بِلِحْيَتِهِ، فَقَالَ: أَنْتَ أَبَا جَهْلٍ؟! فَقَالَ: وَهَلْ فَوْقَ رَجُلٍ قَتَلْتُمُوهُ - أَوْ قَتَلَهُ قَوْمُهُ -.

[مسند أحمد: ١١٥/٣، إسناده صحيح على شرط الشيخين]

Yahyaa [ibn Sa'eed] narrated to us from [Sulaymaan] at-Taymee from Anas ibn Maalik ﷺ who said,

"Allah's Messenger ﷺ said on the day the Battle of Badr was fought, 'Who will ascertain for us what has happened to Abu Jahl?'[156] So ['Abdullaah] ibn Mas'ood set out [to gather this information] and found that the two sons of 'Afraa' had struck him and he lay cold [at the point of death]. ['Abdullaah ibn Mas'ood] then caught hold of his beard and said, 'Are you Abu Jahl?' He said, 'Is there any person superior to the man you have killed', or he said, 'Is there any person superior to the man whose people have killed him?'"

(*Musnad Ahmad,* Vol. 3, p. 115. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

156 - 'Amr ibn Hishaam, better known as Abu Jahl, was one of the Makkan leaders known for his hostility against Islam and Muslims. (LB)

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حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ سُلَيْمَانَ، عَنْ أَنَسٍ ﷺ قَالَ:

قَالَ رَسُولُ اللهِ ﷺ يَوْمَ بَدْرٍ: «مَنْ يَنْظُرُ مَا فَعَلَ أَبُو جَهْلٍ؟» قَالَ: فَانْطَلَقَ ابْنُ مَسْعُودٍ، فَوَجَدَهُ قَدْ ضَرَبَهُ ابْنَا عَفْرَاءَ حَتَّى بَرَكَ، قَالَ: فَأَخَذَ بِلِحْيَتِهِ وَقَالَ: أَنْتَ أَبَا جَهْلٍ؟! قَالَ: وَهَلْ فَوْقَ رَجُلٍ قَتَلَهُ قَوْمُهُ - أَوْ قَالَ: قَتَلْتُمُوهُ -.

[مسند أحمد: ١٢٩/٣، إسناده صحيح على شرط الشيخين]

[Muhammad] ibn abu ʿAdiyy narrated to us from Sulaymaan [at-Taymee] from Anas ibn Maalik ﷺ who said,

"Allah's Messenger ﷺ said on the day the Battle of Badr took place, 'Who will go and find out what has happened to Abu Jahl?' [ʿAbdullaah] ibn Masʿood set out and found that he had been struck by the two sons of ʿAfraa' until he fell to the ground. [ʿAbdullaah ibn Masʿood] then took hold of his beard and said, 'Are you Abu Jahl?' He said, 'Is there any person superior to the man whose people have killed him' or he said, 'Is there a person superior to a man whom you have killed?'"

(*Musnad Ahmad,* Vol. 3, p. 129. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ ﷺ قَالَ:

189 لَمَّا نَزَلَتْ: {لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ}[آل عمران: ٩٢] وَ {مَنْ ذَا الَّذِي يُقْرِضُ اللهَ قَرْضًا حَسَنًا}[البقرة: ٢٤٥] قَالَ أَبُو طَلْحَةَ: يَا رَسُولَ اللهِ، وَحَائِطِي الَّذِي بِمَكَانِ كَذَا وَكَذَا. وَاللهِ لَوِ اسْتَطَعْتُ أَنْ أُسِرَّهَا لَمْ أُعْلِنْهَا. قَالَ: «اجْعَلْهُ فِي فُقَرَاءِ أَهْلِكَ».

[مسند أحمد: ١١٥/٣، إسناده صحيح على شرط الشيخين]

Yahyaa [ibn Sa'eed] narrated to us from Humayd [at-Taweel] from Anas ibn Maalik ﷺ who said,

"When the verses 'Never will you attain the [reward for] piety until you spend [in the way of Allah] from that which you love. And whatever you spend, Allah surely knows it'[157] and 'Who is it that would loan Allah a goodly loan so He may multiply it for him many times over? And it is Allah who withholds and grants abundance, and to Him you will be returned'[158] were revealed, Abu Talhah said,

157 - *Soorat Aal 'Imraan,* 3:92.
158 - *Soorat al-Baqarah,* 2:245.

'Messenger of Allah, [I want to give as a charitable gift in Allah's cause] my garden that is in such-and-such a place.[159] If I could give it secretly, I would not have announced it [but I have to, so dispose of it in the way you deem appropriate].' The Prophet ﷺ said to him, 'Distribute it among your poor relatives.'"

(*Musnad Ahmad,* Vol. 3, p. 115. The *isnaad* of this hadeeth is saheeh according to the conditions set by al-Bukhaaree and Muslim.)

159 - In *Saheeh al-Bukhaaree*, this garden is specified as Bayruhaa'. Of all the Prophet's companions in Madeenah, Abu Talhah had the largest number of date palm trees gardens, and the most beloved of his property to him was Bayruhaa' which was standing opposite the Prophet's Mosque. (LB)

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حَدَّثَنَا يَحْيَى عَنْ حُمَيْدٍ، عَنْ أَنَسٍ ﷺ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ الدَّجَّالَ أَعْوَرُ بِعَيْنِ الشِّمَالِ، عَلَيْهَا ظَفَرَةٌ غَلِيظَةٌ؟ مَكْتُوبٌ بَيْنَ عَيْنَيْهِ كَافِرٌ» أَوْ قَالَ: «كُفْرٌ».

[مسند أحمد: ٣/١١٥، إسناده صحيح على شرط الشيخين]

Yahyaa [ibn Sa'eed] narrated to us from Humayd [at-Taweel] from Anas ibn Maalik ﷺ who said that the Prophet ﷺ said,

"Ad-Dajjaal is blind in the left eye, which has a thick layer of skin over it, with the letters ka-fa-ra (or *kaafir*) written between his eyes."[160]

(*Musnad Ahmad,* Vol. 3, p. 115. The *isnaad* of this *hadeeth* is saheeh according to the conditions set by al-Bukhaaree and Muslim.)

160 - Another *hadeeth* related by *Imaam* Muslim clearly states that every Muslim, literate or illiterate, will be able to read these letters. (LB)

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حَدَّثَنَا يَحْيَى عَنْ حُمَيْدٍ، عَنْ أَنَسٍ ﷺ عَنِ النَّبِيِّ ﷺ قَالَ:
«دَخَلْتُ الْجَنَّةَ، فَإِذَا أَنَا بِنَهْرٍ حَافَتَاهُ خِيَامُ اللُّؤْلُؤِ، فَضَرَبْتُ بِيَدِي فِي مَجْرَى الْمَاءِ، فَإِذَا مِسْكٌ أَذْفَرُ، قُلْتُ: يَا جِبْرِيلُ، مَا هَذَا؟ قَالَ: هَذَا الْكَوْثَرُ الَّذِي أَعْطَاكَ اللهُ - أَوْ أَعْطَاكَ رَبُّكَ عَزَّ وَجَلَّ -».

[مسند أحمد: ٣/١١٥، إسناده صحيح على شرط الشيخين]

Yahyaa [ibn Sa'eed] narrated to us from Humayd [at-Taweel] from Anas ibn Maalik ﷺ who said that the Prophet ﷺ said,

"I entered Paradise and saw a river on whose banks were tents of pearls. I placed my hand on what the water was flowing over (i.e. the river bed) and found that it was pure musk. I said, 'What is this, Jibreel?' He said, 'This is *al-Kawthar* which Allah has given you' or he said, 'This is *al-Kawthar* which your Lord has given you.'"

(*Musnad Ahmad,* Vol. 3, p. 115. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

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حَدَّثَنَا يَحْيَى عَنِ التَّيْمِيِّ، عَنْ أَنَسٍ رضي الله عنه:

أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ، وَالْهَرَمِ وَالْبُخْلِ، وَالْجُبْنِ، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ». وَقَدْ ذَكَرَ فِيهِ: «الْمَحْيَا وَالْمَمَاتِ».

[مسند أحمد: ٣/١١٧، إسناده صحيح على شرط الشيخين]

Yahyaa [ibn Sa'eed] narrated to us from [Sulaymaan] at-Taymee from Anas ibn Maalik رضي الله عنه who said,

"The Prophet ﷺ used to supplicate, *'Allaahummaa innee a'oodhu bika min-al-'ajzi wal-kasali, wal-harami wal-bukhli wal-jubni, wa a'oodhu bika min 'adhaab-il-qabri* (O Allah, I seek refuge with You from weakness, laziness, old age, miserliness and cowardice, and I seek refuge with You from the punishment of the grave)'. He also sought refuge with Allah [in this supplication] from the trials of life and death (that is, *wa a'oodhu bika min fitnat-il-mahyaa wa-l-mamaati*).'"

(*Musnad Ahmad,* Vol. 3, p. 117. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

193

حَدَّثَنَا يَحْيَى عَنِ التَّيْمِيِّ، عَنْ أَنَسٍ ﵁ قَالَ:

عَطَسَ رَجُلَانِ عِنْدَ النَّبِيِّ ﷺ، فَشَمَّتَ - أَوْ سَمَّتَ - أَحَدَهُمَا، فَقِيلَ لَهُ: رجُلانِ عَطَسَا، فَشَمَّتَّ -أَوْ سَمَّتَّ - أَحَدَهُمَا؟! فقالَ: هَذَا حَمِدَ اللهَ عَزَّ وَجَلَّ، وَإِنَّ ذَاكَ لَمْ يَحْمَدِ اللهَ». قَالَ يَحْيَى: وَرُبَّمَا قَالَ هَذَا أَوْ نَحْوَهُ.

[مسند أحمد: ٣/١١٧، إسناده صحيح على شرط الشيخين]

Yahyaa [ibn Sa'eed] narrated to us from [Sulaymaan] at-Taymee from Anas ibn Maalik ﵁ who said,

"Two men sneezed in the presence of the Prophet ﷺ and he said '*Yarhamuk-Allaah*' (may Allah have mercy on you) to one of them [but not to the other]. He was aksed, '[How come that] two men sneezed, and you said *Yarhamuk-Allaah* to only one of them?' He replied, 'This one praised Allah [when he sneezed], but the other one did not praise Allah." Sufyaan [ibn 'Uyaynah] said, "Maybe he said this or something similar to it."

(*Musnad Ahmad,* Vol. 3, p. 117. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

194

حَدَّثَنَا وَكِيعٌ: حَدَّثَنِي سَلَمَةُ بْنُ وَرْدَانَ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ ﷺ قَالَ: قَالَ رَسُولُ اللهِ ﷺ لِأَصْحَابِهِ ذَاتَ يَوْمٍ: «مَنْ شَهِدَ مِنْكُمُ الْيَوْمَ جِنَازَةً؟» قَالَ عُمَرُ: أَنَا، قَالَ: «مَنْ عَادَ مِنْكُمْ مَرِيضًا؟» قَالَ عُمَرُ: أَنَا، قَالَ: «مَنْ تَصَدَّقَ؟» قَالَ عُمَرُ: أَنَا، قَالَ: «مَنْ أَصْبَحَ صَائِمًا؟» قَالَ عُمَرُ: أَنَا، قَالَ: «وَجَبَتْ، وَجَبَتْ».

[مسند أحمد: ٣/ ١١٨، إسناده ضعيف]

Wakee' [ibn al-Jarraah] narrated to us from Salamah ibn Wardaan[161] from Anas ibn Maalik ﷺ who said,

"One day, Allah's Messenger ﷺ asked his companions, 'Who among you has attended a funeral today?' 'Umar said, 'I have.' He asked, 'Who among you has visited a sick person today?' 'Umar said, 'I have.' He then asked, 'Who among you has given charity today?' 'Umar said, 'I have.' He

161 - Salamah ibn Waddaan has been classified by *hadeeth* scholars as 'weak' (*da'eef*), and the *hadeeth* reported by Muslim in which it is mentioned that it was Abu bakr as-Siddeeq ﷺ who answered the Prophet's questions instead of 'Umar ibn al-Khattaab ﷺ is more authentic. (LB)

then asked, 'Who among you is fasting today?' 'Umar said, 'I am.' Then he said, 'He will be admitted [into Paradise]. He will be admitted [into Paradise].'"[162]

(*Musnad Ahmad,* Vol. 3, p. 118. The *isnaad* of this *hadeeth* is weak '*da'eef*'.)

162 - In another *hadeeth* reported by al-Bukhaaree, the Prophet ﷺ said, Anyone who combines [these good deeds] will certainly enter Paradise. (LB)

195

حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ: أَخْبَرَنَا حُمَيْدٌ الطَّوِيلُ عَنْ أَنَسِ بْنِ مَالِكٍ ﷺ:

أَنَّ امْرَأَةً لَقِيَتِ النَّبِيَّ ﷺ فِي طَرِيقٍ مِنْ طُرُقِ الْمَدِينَةِ، فَقَالَتْ: يَا رَسُولَ اللهِ، إِنَّ لِي إِلَيْكَ حَاجَةً! قَالَ: «يَا أُمَّ فُلَانٍ، اجْلِسِي فِي أَيِّ نَوَاحِي السِّكَكِ شِئْتِ أَجْلِسْ إِلَيْكِ» قَالَ: فَقَعَدَتْ، فَقَعَدَ إِلَيْهَا رَسُولُ اللهِ ﷺ حَتَّى قَضَتْ حَاجَتَهَا.

[مسند أحمد: ١١٩/٣، إسناده صحيح على شرط الشيخين]

Marwaan ibn Mu'aawiyah narrated to us from Humayd at-Taweel from Anas ibn maalik ﷺ who said,

"A woman met the Prophet ﷺ on one of the streets of Madeenah and said, 'Messenger of Allah, I have a request that I would like you to fulfil for me.' He said to her, 'Mother of so-and-so, sit on any side of the street you choose and I will sit with you [and listen to your request].' So she sat down and Allah's Messenger ﷺ also sat with her and [attentively listened to] what she wanted to say to him.'"

(*Musnad Ahmad,* Vol. 3, p. 119. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

196

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا حُمَيْدٌ عَنْ أَنَسٍ رضي الله عنه:

أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا عَلَيْكُمْ أَنْ لَا تُعْجَبُوا بِأَحَدٍ حَتَّى تَنْظُرُوا بِمَ يُخْتَمُ لَهُ، فَإِنَّ الْعَامِلَ يَعْمَلُ زَمَانًا مِنْ عُمُرِهِ أَوْ بُرْهَةً مِنْ دَهْرِهِ، بِعَمَلٍ صَالِحٍ، لَوْ مَاتَ عَلَيْهِ دَخَلَ الْجَنَّةَ، ثُمَّ يَتَحَوَّلُ فَيَعْمَلُ عَمَلًا سَيِّئًا، وَإِنَّ الْعَبْدَ لَيَعْمَلُ الْبُرْهَةَ مِنْ دَهْرٍ بِعَمَلٍ سَيِّئٍ لَوْ مَاتَ عَلَيْهِ دَخَلَ النَّارَ، ثُمَّ يَتَحَوَّلُ فَيَعْمَلُ عَمَلًا صَالِحًا، وَإِذَا أَرَادَ اللهُ بِعَبْدٍ خَيْرًا اسْتَعْمَلَهُ قَبْلَ مَوْتِهِ». قَالُوا: يَا رَسُولَ اللهِ، وَكَيْفَ يَسْتَعْمِلُهُ؟ قَالَ: «يُوَفِّقُهُ لِعَمَلٍ صَالِحٍ، ثُمَّ يَقْبِضُهُ عَلَيْهِ».

[مسند أحمد: ١٢١/٣، إسناده صحيح على شرط الشيخين]

Yazeed ibn Haaroon narrated to us from Humayd at-Taweel from Anas ibn maalik ﷺ who said,

"Allah's Messenger ﷺ said, 'You should not admire [the good deeds of] anyone among you until you see how his life would end, for a person may do righteous deeds for a long period of his life, (or maybe he said, 'for a short period of his life'), and if he happens to die in that state he will certainly be admitted into Paradise, but he would give up [such righteous deeds] and start committing bad deeds

[and thus dies in that state and goes to Hellfire]. [Conversely,] a person may commit bad deeds for a long period of his life, and if he happens to die in that state he will certainly go to Hellfire, but he gives up [such bad deeds] and starts doing good deeds instead [and thus dies in that state and goes to Paradise]. And when Allah wills good for a person, He puts him into service before he dies.' They (i.e. his companions) asked, 'How does He put him into service?' He said, 'He guides him to do a righteous deed and then causes him to die in that state.'"

(*Musnad A<u>h</u>mad,* Vol. 3, p. 121. The *isnaad* of this *<u>h</u>adeeth* is *<u>s</u>a<u>h</u>ee<u>h</u>* according to the conditions set by al-Bukhaaree and Muslim.)

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا حُمَيْدٌ عَنْ أَنَسٍ رضي الله عنه:

197 أَنَّ رَجُلًا كَانَ يَكْتُبُ لِلنَّبِيِّ ﷺ، وَقَدْ كَانَ قَرَأَ الْبَقَرَةَ وَآلَ عِمْرَانَ، وَكَانَ الرَّجُلُ إِذَا قَرَأَ الْبَقَرَةَ وَآلَ عِمْرَانَ جَدَّ فِينَا - يَعْنِي عَظُمَ - فَكَانَ النَّبِيُّ ﷺ يُمْلِي عَلَيْهِ: «غَفُورًا رَحِيمًا» فَيَكْتُبُ: عَلِيمًا حَكِيمًا، فَيَقُولُ لَهُ النَّبِيُّ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: «اكْتُبْ كَذَا وَكَذَا، اكْتُبْ كَيْفَ شِئْتَ» وَيُمْلِي عَلَيْهِ: «عَلِيمًا حَكِيمًا» فَيَقُولُ: أَكْتُبُ سَمِيعًا بَصِيرًا؟ فَيَقُولُ: «اكْتُبْ كَيْفَ شِئْتَ». فَارْتَدَّ ذَلِكَ الرَّجُلُ عَنِ الْإِسْلَامِ، فَلَحِقَ بِالْمُشْرِكِينَ، وَقَالَ: أَنَا أَعْلَمُكُمْ بِمُحَمَّدٍ، إِنْ كُنْتُ لَأَكْتُبُ كَيْفَمَا شِئْتُ، فَمَاتَ ذَلِكَ الرَّجُلُ، فَقَالَ النَّبِيُّ ﷺ: «إِنَّ الْأَرْضَ لَمْ تَقْبَلْهُ». و قَالَ أَنَسٌ رضي الله عنه: فَحَدَّثَنِي أَبُو طَلْحَةَ رضي الله عنه أَنَّهُ أَتَى الْأَرْضَ الَّتِي مَاتَ فِيهَا ذَلِكَ الرَّجُلُ فَوَجَدَهُ مَنْبُوذًا، فَقَالَ أَبُو طَلْحَةَ: مَا شَأْنُ هَذَا؟

[مسند أحمد: ٣/ ١٢١، إسناده صحيح على شرط الشيخين]

Yazeed ibn Haaroon narrated to us from Humayd at-Taweel from Anas ibn maalik ﷺ who said,

"There was a man who used to write [revelations] for the Prophet ﷺ, and he read *al-Baqarah* and *Aal 'Imraan*.[163] It was known that if a man had read *al-Baqarah* and Aal *'Imraan* he would be held in high esteem among us. The Prophet ﷺ used to dictate to him [the words], *'ghafooran raheeman*

163 - These are the second and third *Soorahs* of the Qur'an, respectively. (LB)

(Oft-Forgiving, Most Merciful)' but he would write '*'aleeman hakeeman* (All-Knowing, Most Wise).' And the Prophet ﷺ would say, 'Write such-and-such, write whatever you want.' He would also dictate to him, '*'aleeman hakeeman*', but he would say, 'I will write *samee'an baseeran* (All-Hearing, All-Seeing)', and the Prophet ﷺ would say, 'Write whatever you want.' Then he renounced Islam, [fled Madeenah] and embraced the polytheists' [religion]. He said to [the polytheists], 'I know Muhammad better than you; I used to write whatever I wanted [for him].' Then this man died, and the Prophet ﷺ said [after he heard about his death], 'The earth will not accept [his body].' Abu Talhah told me that he visited the land where that man had died and saw that [that man's] body was thrown [on the ground]. Abu Talhah asked [people there], 'What is the matter with this man?' They said, 'We buried him many times but the earth did not accept his body.'"

'Abdullaah ibn Abu Bakr al-Sahmee narrated to us from Humayd [at-Taweel] from Anas ibn Maalik ﷺ who said, "There was a man who used to write [revelations] for the Prophet ﷺ, and he read *al-Baqarah* and *Aal 'Imraan*. It was known among us that if a Muslim man had read *al-Baqarah* and *Aal 'Imraan* he would be held in high esteem among us..." And he mentioned a *hadeeth* similar to that narrated by Yazeed.

(*Musnad Ahmad,* Vol. 3, p. 121. The *isnaad* of this *hadeeth* is saheeh according to the conditions set by al-Bukhaaree and Muslim.)

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حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا حُمَيْدٌ وَعَبْدُ اللهِ بْنُ أَبِي بَكْرٍ: حَدَّثَنَا حُمَيْدٌ عَنْ أَنَسٍ رضي الله عنه:

أَنَّ رَسُولَ اللهِ ﷺ كَانَ بِالْبَقِيعِ، فَنَادَى رَجُلٌ رَجُلًا: يَا أَبَا الْقَاسِمِ، فَالْتَفَتَ النَّبِيُّ ﷺ، فَقَالَ الرَّجُلُ: لَمْ أَعْنِكَ يَا رَسُولَ اللهِ، إِنَّمَا عَنَيْتُ فُلَانًا، فَقَالَ رَسُولُ اللهِ ﷺ: «تَسَمَّوْا بِاسْمِي، وَلَا تَكَنَّوْا بِكُنْيَتِي».

حَدَّثَنَا عَبْدُ اللهِ بْنُ بَكْرٍ فِي حَدِيثِهِ: «تَسَمَّوْا بِاسْمِي».

[مسند أحمد: ١٢١/٣، إسناده صحيح على شرط الشيخين]

Yazeed ibn Haaroon and ʿAbdullaah ibn Bakr [as-Sahmee] narrated to us from Humayd [at-Taweel] from Anas ibn Maalik ﷺ who said, "Allah's Messenger ﷺ was in al-Baqeeʿ [graveyard], and a man called out to another man, 'Abul-Qaasim!' The Prophet ﷺ turned round and the man said to him, 'I didn't mean you, Messenger of Allah; rather I meant so-and-so.' The Messenger of Allah ﷺ said, 'Name yourselves after me[164], but do not use my honorary title (*kunyah*).'"

(*Musnad Ahmad,* Vol. 3, p. 121. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

164 - That is, Muhammad or Ahmad. (LB)

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا حُمَيْدٌ عَنْ أَنَسٍ ﷺ:

199 أَنَّ النَّبِيَّ ﷺ سَأَلَهُ رَجُلٌ عَنْ وَقْتِ صَلَاةِ الصُّبْحِ، فَأَمَرَ بِلَالًا فَأَذَّنَ حِينَ طَلَعَ الْفَجْرُ، ثُمَّ أَقَامَ فَصَلَّى، فَلَمَّا كَانَ مِنَ الْغَدِ أَخَّرَ حَتَّى أَسْفَرَ، ثُمَّ أَمَرَهُ أَنْ يُقِيمَ فَصَلَّى ثُمَّ دَعَا الرَّجُلَ، فَقَالَ: «مَا بَيْنَ هَذَا وَهَذَا وَقْتٌ».

[مسند أحمد: ١٢١/٣، إسناده صحيح على شرط الشيخين]

Yazeed ibn Haroon narrated to us from Humayd [at-Taweel] from Anas ibn Maalik ﷺ who said,

"A man asked Allah's Messenger ﷺ about the time for the *Fajr* prayer, and so he ordered Bilaal [ibn Rabaah ﷺ] to call the *adhaan* when dawn had broken, then [asked him] to call the *iqaamah* and then he prayed. The following day he delayed [*the iqaamah*] until it became brighter, then he asked [Bilaal] to call the *iqaamah* for the prayer and he prayed. Then he called the man and said, '[The *Fajr* time] is between these two [extremes].'"

(*Musnad Ahmad,* Vol. 3, p. 121. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

200 حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا حُمَيْدٌ عَنْ أَنَسٍ ﷺ قَالَ:

كَانَ مِنْ دُعَاءِ النَّبِيِّ ﷺ يَوْمَ حُنَيْنٍ: «اللَّهُمَّ إِنْ تَشَأْ أَنْ لَا تُعْبَدَ بَعْدَ الْيَوْمِ».

[مسند أحمد: ٣/١٢١، إسناده صحيح على شرط الشيخين]

Yazeed ibn Haaroon narrated to us from Humayd [at-Taweel] from Anas ibn Maalik ﷺ, who said,

"Among the supplications of the Prophet ﷺ on the day of the Battle of Hunayn was: 'O Allah, if You wish that [Muslims be defeated], You will not be worshipped after today.'"

(*Musnad Ahmad,* Vol. 3, p. 121. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

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حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ ﷺ قَالَ: قَالَ رَسُولُ اللهِ ﷺ:

«انْتَهَيْتُ إِلَى السِّدْرَةِ، فَإِذَا نَبْقُهَا مِثْلُ الْجِرَارِ، وَإِذَا وَرَقُهَا مِثْلُ آذَانِ الْفِيلَةِ، فَلَمَّا غَشِيَهَا مِنْ أَمْرِ اللهِ مَا غَشِيَهَا، تَحَوَّلَتْ يَاقُوتًا أَوْ زُمُرُّدًا أَوْ نَحْوَ ذَلِكَ».

[مسند أحمد: ٣/١٢٨، إسناده صحيح على شرط الشيخين]

Muhammad ibn Abu 'Adiyy narrated to us from Humayd [at-Taweel] from Anas ibn Maalik ﷺ who said that Allah's Messenger ﷺ said,

"I reached *Sidrat al-Muntahaa*[165], and I saw that its fruits were like clay pitchers [in their size], and that its leaves were [as big as] the ears of elephants. But when it was covered by the command of Allah with something indescribable, it turned into rubies, emeralds and the like."

(*Musnad Ahmad,* Vol. 3, p. 128. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

165 - This is the Lote tree of the Ultimate Boundary over the seventh heaven beyond which no one can pass which was shown to the Prophet ﷺ when he was taken on the night journey up through the heavens (*mi'raaj*). (LB)

حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ رضي الله عنه:

202 أَنَّ الرُّبَيِّعَ عَمَّةَ أَنَسٍ كَسَرَتْ ثَنِيَّةَ جَارِيَةٍ، فَطَلَبُوا إِلَى الْقَوْمِ الْعَفْوَ، فَأَبَوْا، فَأَتَوْا رَسُولَ اللهِ ﷺ فَقَالَ: «الْقِصَاصُ» قَالَ أَنَسُ بْنُ النَّضْرِ: يَا رَسُولَ اللهِ، تُكْسَرُ ثَنِيَّةُ فُلَانَةَ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «يَا أَنَسُ، كِتَابُ اللهِ الْقِصَاصُ» قَالَ: فَقَالَ: وَالَّذِي بَعَثَكَ بِالْحَقِّ لَا تُكْسَرُ ثَنِيَّةُ فُلَانَةَ. قَالَ: فَرَضِيَ الْقَوْمُ فَعَفَوْا وَتَرَكُوا الْقِصَاصَ. فَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّ مِنْ عِبَادِ اللهِ مَنْ لَوْ أَقْسَمَ عَلَى اللهِ أَبَرَّهُ».

[مسند أحمد: ١٢٨/٣، إسناده صحيح على شرط الشيخين]

Muhammad ibn Abu ʿAdiyy narrated to us from Humayd [at-Taweel] from Anas ibn Maalik رضي الله عنه who said that,

"ar-Rubayyiʿ, the paternal aunt of Anas ibn Maalik, broke one of the front teeth of a young girl, and [the relatives of ar-Rubayyiʿ] asked the [young girl's] relatives for pardon, but they refused. So they all went to see Allah's Messenger ﷺ about this, and he said, '[Refer to Allah's Book which prescribes] *qisaas*[166] in this case.' Anas ibn an-Nadr[167] said, 'Messenger of Allah, should the front

166 - *Equal* punishment for the crime committed. (LB)

167 - This was ar-Rubayyiʿ's brother. (LB)

tooth of so-and-so[168] be broken?' He said, 'Anas, the Book of Allah [prescribes] *qisaas*.' Anas said, 'No, by the One Who has sent you with the truth, the front tooth of so-and-so will never be broken.' After this, the relatives [of the young girl] agreed to forego *qisaas* [and accept financial compensation]. Allah's Messenger ﷺ then said, 'There are among the servants of Allah [pious ones] who, if they swear that Allah would do something for them, Allah would certainly do it for them.'"

(*Musnad Ahmad,* Vol. 3, p. 128. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

168 - He meant his sister ar-Rubayyi'. (LB)

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حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنِ ابْنِ عَوْنٍ، عَنْ أَنَسٍ، عَنْ عَبْدِ الْحَمِيدِ بْنِ الْمُنْذِرِ بْنِ جَارُودٍ، عَنْ أَنَسِ بْنِ مَالِكٍ ﷺ قَالَ: صَنَعَ بَعْضُ عُمُومَتِي طَعَامًا، فَقَالَ لِلنَّبِيِّ ﷺ: إِنِّي أُحِبُّ أَنْ تَأْكُلَ فِي بَيْتِي، وَتُصَلِّيَ فِيهِ. قَالَ: فَأَتَى وَفِي الْبَيْتِ فَحْلٌ مِنْ تِلْكَ الْفُحُولِ، قَالَ: فَأَمَرَ بِنَاحِيَةٍ مِنْهُ، فَكُنِسَ وَرُشَّ، وَصَلَّى وَصَلَّيْنَا.

[مسند أحمد: ٣/ ١٢٨، حديث صحيح، وهذا إسناد قوي]

[Muhammad] ibn Abu ʿAdiyy narrated to us from [ʿAbdullaah] ibn ʿAwn from ʿAbdul-Hameed ibn al-Mundhir from Anas ibn Maalik ﷺ who said,

"One of my paternal uncles made some food and said to the Prophet ﷺ, 'I would like you to eat and pray in my house.' So the Prophet ﷺ went to [his house], and in his house there was a camel. [The Prophet ﷺ] asked him where he wanted him to pray, and he showed him a place in one of its corners. The Prophet ﷺ ordered that this place be swept and that water be sprinkled on it, then he prayed and we prayed [with him]."

(*Musnad Ahmad,* Vol. 3, p. 128. This *hadeeth* is *saheeh* and its *isnaad* 'strong'.)

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حَدَّثَنَا غَسَّانُ بْنُ مُضَرَ: حَدَّثَنَا سَعِيدٌ - يَعْنِي ابْنَ يَزِيدَ أَبُو مَسْلَمَةَ - قَالَ: سَأَلْتُ أَنَسًا ﷺ: أَكَانَ النَّبِيُّ ﷺ يَقْرَأُ {بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ} أَوِ {الْحَمْدُ لِلهِ رَبِّ الْعَالَمِينَ}؟ فَقَالَ: إِنَّكَ لَتَسْأَلُنِي عَنْ شَيْءٍ مَا أَحْفَظُهُ. أَوْ مَا سَأَلَنِي أَحَدٌ قَبْلَكَ.

[مسند أحمد: ٣/ ١٦٦، إسناده صحيح على شرط الشيخين]

Ghassaan ibn Mudar narrated to us from Sa'eed ibn Yazeed Abu Maslamah who said,

"I asked Anas ibn Maalik ﷺ, 'Did Allah's Messenger ﷺ use to begin his recitation [of *Soorat al-Faatihah* in his prayer] with *bismillaah-ir-rahmaan-ir-raheem* (in the name of Allah, Most Magnifiient, Most Merciful) or *Al-hamdu lillaahi rabb-il-'aalameen* (All praise is due to Allah) out loud?' He said, 'You are asking me about something I do not remember', or he said, 'You are asking me about something which no one asked me about before.'"

(*Musnad Ahmad,* Vol. 3, p. 166. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

حَدَّثَنَا أَبُو مُعَاوِيَةَ : حَدَّثَنَا عَاصِمٌ الْأَحْوَلُ عَنْ أَنَسٍ ﷺ قَالَ:

205 سَأَلْتُهُ عَنِ الْقُنُوتِ أَقَبْلَ الرُّكُوعِ أَوْ بَعْدَ الرُّكُوعِ؟ فَقَالَ: قَبْلَ الرُّكُوعِ. قَالَ: قُلْتُ: فَإِنَّهُمْ يَزْعُمُونَ أَنَّ رَسُولَ اللهِ ﷺ قَنَتَ بَعْدَ الرُّكُوعِ. فَقَالَ: كَذَبُوا، إِنَّمَا قَنَتَ رَسُولُ اللهِ ﷺ شَهْرًا يَدْعُو عَلَى نَاسٍ قَتَلُوا نَاسًا مِنْ أَصْحَابِهِ، يُقَالُ لَهُمْ: الْقُرَّاءُ.

[مسند أحمد: ٣/ ١٦٧، إسناده صحيح على شرط الشيخين]

Abu Mu'aawiyah narrated to us from 'Aasim [ibn Sulaymaan al-Ahwal] who said that he asked Anas ibn Maalik ﷺ about whether the *qunoot*[169] supplication is to be recited before bowing (*rukoo'*) [in the last *rak'ah* of the *witr* prayer] or after it, and he said,

"It is to be recited before bowing." He (i.e. 'Aasim) said, "Some people are saying that Allah's Messenger ﷺ recited the *qunoot* supplication after [raising his head from] bowing.' He said, 'They are mistaken; Allah's Messenger ﷺ recited the *qunoot* prayer for one month, invoking Allah against some men who had killed some of his companions known as *al-Qurraa*'.[170]

(*Musnad Ahmad,* Vol. 3, p. 167. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

169 - *Qunoot* is the name of a supplication offered during prayer at a specific point while standing. (LB)
170 - See footnote 143

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حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ أَنَسِ بْنِ مَالِكٍ ﷺ قَالَ:
دَعَانَا رَسُولُ اللهِ ﷺ لِيَكْتُبَ لَنَا بِالْبَحْرَيْنِ قَطِيعَةً، قَالَ: فَقُلْنَا: لَا، إِلَّا أَنْ تَكْتُبَ لِإِخْوَانِنَا مِنَ الْمُهَاجِرِينَ مِثْلَهَا، فَقَالَ: «إِنَّكُمْ سَتَلْقَوْنَ بَعْدِي أَثَرَةً، فَاصْبِرُوا حَتَّى تَلْقَوْنِي». قَالُوا: فَإِنَّا نَصْبِرُ.

[مسند أحمد: ٣/ ١٦٧، إسناده صحيح على شرط الشيخين]

Abu Mu'aawiyah [ad-Dareer] narrated to us from Yahyaa ibn Sa'eed [al-Ansaaree] from Anas ibn Maalik ﷺ who said,

"Allah's Messenger ﷺ called us [the *Ansaar*] to grant us a portion of land in Bahrain but we said, 'We will not accept that unless you grant something similar to our brothers the *Muhaajiroon*.' He said, 'You [the *Ansaar*] will see people giving preference to others over you after I am gone, so be patient until you meet me [on the Day of Judgment].' They said, 'We will be patient.'"

(*Musnad Ahmad,* Vol. 3, p. 167. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

207

حَدَّثَنَا يَحْيَى عَنْ حُمَيْدٍ، عَنْ أَنَسٍ ﷺ:

أَنَّ أَبَا مُوسَى اسْتَحْمَلَ النَّبِيَّ ﷺ فَوَافَقَ مِنْهُ شُغْلًا قَالَ: «وَاللهِ لَا أَحْمِلُكُمْ» فَلَمَّا قَفَّى دَعَاهُ، فَقَالَ: حَلَفْتَ لَا تَحْمِلُنَا؟ قَالَ: «وَأَنَا أَحْلِفُ لَأَحْمِلَنَّكُمْ». فَحَمَلَهُمْ.

[مسند أحمد: ٣/ ١٧٩، إسناده صحيح على شرط الشيخين]

Yahyaa ibn Sa'eed [al-Qattaan] narrated to us from Humayd [at-Taweel] from Anas ibn Maalik ﷺ who said,

"Abu Moosaa [al-Ash'aree] asked the Prophet ﷺ to provide him [and some of his other companions] with some mounts [so they would take part in the Battle of Tabook], but he was busy with something else so he said, 'By Allah, I will not give you any mounts.' When [Abu Moosaa] turned to leave, he called him and provided him with some mounts. Abu Moosaa said, 'Messenger of Allah, you swore that you would not give us any mounts.' He said, 'And now I swear that I will give you mounts,' and he gave them mounts."

(*Musnad Ahmad,* Vol. 3, p. 179. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ رضي الله عنه:

208 أَنَّ جَنَازَةً مَرَّتْ بِالنَّبِيِّ ﷺ فَقِيلَ لَهَا خَيْرًا، وَتَتَابَعَتِ الْأَلْسُنُ لَهَا بِالْخَيْرِ، فَقَالَ النَّبِيُّ ﷺ: «وَجَبَتْ» ثُمَّ مَرَّتْ جَنَازَةٌ أُخْرَى، فَقَالُوا لَهَا شَرًّا، وَتَتَابَعَتِ الْأَلْسُنُ لَهَا بِالشَّرِّ، فَقَالَ النَّبِيُّ ﷺ: «وَجَبَتْ، أَنْتُمْ شُهَدَاءُ اللهِ فِي الْأَرْضِ».

[مسند أحمد: ٣/ ١٧٩، إسناده صحيح على شرط الشيخين]

Yahyaa ibn Sa'eed [al-Qattaan] narrated to us from Humayd [at-Taweel] from Anas ibn Maalik ﷺ who said,

"A funeral procession passed by the Prophet ﷺ and [people] praised the deceased and kept praising him so much so that the Prophet ﷺ said, 'It has been affirmed [Paradise].' Then another funeral procession passed by and they talked badly of the deceased and kept saying bad things about him so much so that the Prophet ﷺ said, 'It has been affirmed [Hellfire]'. Then he [turned to his companions and] said, 'You [the righteous believers] are Allah's witnesses on earth.'"

(*Musnad Ahmad,* Vol. 3, p. 179. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

209

حَدَّثَنَا يَحْيَى عَنْ حُمَيْدٍ، عَنْ أَنَسٍ ﷺ:

أَنَّ النَّبِيَّ ﷺ قَالَ لِرَجُلٍ: «أَسْلِمْ» قَالَ: إِنِّي أَجِدُنِي كَارِهًا. قَالَ: «وَإِنْ كُنْتَ كَارِهًا».

[مسند أحمد: ٣/ ١٨١، إسناده صحيح على شرط الشيخين]

Yahyaa ibn Sa'eed [al-Qattaan] narrated to us from Humayd [at-Taweel] from Anas ibn Maalik ﷺ who said,

"Allah's Messenger ﷺ said to a man, 'Embrace Islam.' He said, 'I am reluctant.' He said, 'Embrace Islam even if you are reluctant.'"[171]

(*Musnad Ahmad,* Vol. 3, p. 179. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

171 - Reluctance here is essentially related to the man's deep-rooted habit of misunderstanding Islam and having wrong ideas about it. The Prophet ﷺ was aware of this and wanted him to break this habit. It has nothing to do with personal choice. (LB)

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حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ قَالَ: سُئِلَ أَنَسُ بْنُ مَالِكٍ ﷺ عَنِ الثُّومِ فَقَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ أَكَلَ مِنْ هَذِهِ الشَّجَرَةِ شَيْئًا، فَلَا يَقْرَبَنَّ - أَوْ لَا يُصَلِّيَنَّ - مَعَنَا».

[مسند أحمد: ٣/ ١٨٦، إسناده صحيح على شرط الشيخين]

Ismaa'eel ibn Ibraaheem [ibn 'Ulayyah] narrated to us from 'Abdul-'Azeez ibn Suhayb who said that Anas ibn Maalik ﷺ was asked about [the ruling on eating] garlic, and he said,

"Allah's Messenger ﷺ said, 'Whoever has eaten from this plant must not come near us or pray with us [in the mosque].'"

(*Musnad Ahmad,* Vol. 3, p. 179. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

من مسند

أبي مالك سهل بن سعد الساعدي ﵁





From the *Musnad* of

Abu Maalik Sahl ibn Saʿd as-Saaʿidee ﵁

211

Sufyaan [ibn 'Uyaynah] narrated to us from Abu Haazim from Sahl ibn Sa'd [as-Saa'idee] ﷺ who said that Allah's Messenger ﷺ said,

"The time of my advent and the Hour are like these two [fingers]."[172]

(*Musnad Ahmad,* Vol. 5, p. 330. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

حَدَّثَنَا سُفْيَانُ عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ ﷺ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ:

«بُعِثْتُ أَنَا وَالسَّاعَةُ كَهَذِهِ مِنْ هَذِهِ».

[مسند أحمد: ٥/ ٣٣٠، إسناده صحيح على شرط الشيخين]

212

Sufyaan [ibn 'Uyaynah] narrated to us from Abu Haazim from Sahl ibn Sa'd [as-Saa'idee] ﷺ who said that Allah's Messenger ﷺ said,

"An area the size of a whip in Paradise is far better than this world and everything in it."

(*Musnad Ahmad,* Vol. 5, p. 330. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

حَدَّثَنَا سُفْيَانُ عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ ﷺ قَالَ: قَالَ رَسُولُ اللهِ ﷺ:

«لَمَوْضِعُ سَوْطٍ فِي الْجَنَّةِ، خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا».

[مسند أحمد: ٥/ ٣٣٠، إسناده صحيح على شرط الشيخين]

172- In another *hadeeth* related by al-Bukhaaree, the Prophet ﷺ said this while pointing with his index and middle finger to indicate the closeness of the Day of Judgment. (LB)

213

حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا أَبُو حَازِمٍ قَالَ: سَمِعْتُ سَهْلَ بْنَ سَعْدٍ ﵁ يَقُولُ: أَنَا فِي الْقَوْمِ إِذْ دَخَلَتِ امْرَأَةٌ، فَقَالَتْ: يَا رَسُولَ اللهِ، إِنَّهَا قَدْ وَهَبَتْ نَفْسَهَا لَكَ، فَرَ فِيهَا رَأْيَكَ. فَقَالَ رَجُلٌ: زَوِّجْنِيهَا، فَلَمْ يُجِبْهُ حَتَّى قَامَتِ الثَّالِثَةَ، فَقَالَ لَهُ: «عِنْدَكَ شَيْءٌ؟» قَالَ: لَا، قَالَ: «اذْهَبْ فَاطْلُبْ» قَالَ: لَمْ أَجِدْ، قَالَ: «فَاذْهَبْ فَاطْلُبْ وَلَوْ خَاتَمًا مِنْ حَدِيدٍ» قَالَ: مَا وَجَدْتُ خَاتَمًا مِنْ حَدِيدٍ، قَالَ: «هَلْ مَعَكَ مِنَ الْقُرْآنِ شَيْءٌ؟» قَالَ: نَعَمْ، سُورَةُ كَذَا وَسُورَةُ كَذَا، قَالَ: «قَدْ أَنْكَحْتُكَهَا عَلَى مَا مَعَكَ مِنَ الْقُرْآنِ».

[مسند أحمد: ٥/ ٣٣٠، إسناده صحيح على شرط الشيخين]

Sufyaan [ibn ʿUyaynah] narrated to us from Abu Haazim who said that he heard Sahl ibn Saʿd [as-Saaʿidee] ﵁ say,

"I was among some people [with the Prophet ﷺ] when a woman came and said, 'Messenger of Allah, this woman[173] has given herself [in marriage] to you; so what do you think?' He did not respond to her [and kept quiet]. Then a man said, 'Marry her to me.' [The Prophet ﷺ] did not say anything to him.

173- Meaning herself. (LB)

When he asked him for the third time, he said to him, 'Do you have anything to give her [as a dowry]?' He said, 'No.' He said, "Go and find something." He [later] said, 'I could not find anything.' He said, 'Go and find something even if it is an iron ring.' He [looked] and said, 'I could not find an iron ring.' He then asked him, 'Do you know anything of the Qur'an [by heart]?' He said, 'Yes, such-and-such a *soorah* and such-and-such a *soorah*.' The prophet ﷺ said, 'I have married her to you for what you know of the Qur'an.'"

(*Musnad Ahmad,* Vol. 5, p. 330. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

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حَدَّثَنَا سُفْيَانُ عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ ﷺ قَالَ:

كَانَ مِنْ أَثْلِ الْغَابَةِ. يَعْنِي مِنْبَرَ النَّبِيِّ ﷺ.

[مسند أحمد: ٥/ ٣٣٠، إسناده صحيح على شرط الشيخين]

Sufyaan [ibn ʿUyaynah] narrated to us from Abu Haazim from Sahl ibn Saʿd [as-Saaʿidee] ﷺ who said,

"The Prophet's pulpit[174] was made of wood taken from tamarisk trees [that grow in] al-Ghaabah."[175]

(*Musnad Ahmad,* Vol. 5, p. 330. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

174- A pulpit (Arabic *minbar*) is a raised platform in the front area of the mosque where sermons and speeches are given. (LB)

175- Al-Ghaabah is a place near Madeenah. (LB)

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حَدَّثَنَا سُفْيَانُ عَنْ أَبِي حَازِمٍ: سَمِعَ سَهْلَ بْنَ سَعْدٍ ﷺ عَنِ النَّبِيِّ ﷺ قَالَ:

«مَنْ نَابَهُ شَيْءٌ فِي صَلَاتِهِ، فَلْيَقُلْ: سُبْحَانَ اللهِ، إِنَّمَا التَّصْفِيحُ لِلنِّسَاءِ، وَالتَّسْبِيحُ لِلرِّجَالِ».

[مسند أحمد: ٥/ ٣٣٠، إسناده صحيح على شرطهما]

Sufyaan [ibn ʿUyaynah] narrated to us from Abu Haazim who said he heard Sahl ibn Saʿd [as-Saaʿidee] ﷺ say that the Prophet ﷺ said,

"If something unusual happens during the prayer,[176] [men] should say, '*Subhaan-Allaah* (Praise be to Allah)'. Women should clap [their hands], while men should say, '*Subhaan-Allaah* (Praise be to Allah).'"

(*Musnad Ahmad,* Vol. 5, p. 330. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

176- Such as when the *imaam* makes a mistakes and needs to be reminded. (LB)

216

حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ سَهْلِ بْنِ سَعْدٍ ﷺ:

اطَّلَعَ رَجُلٌ مِنْ جُحْرٍ فِي حُجْرَةِ النَّبِيِّ ﷺ وَمَعَهُ مِدْرًى يَحُكُّ بِهِ رَأْسَهُ، فَقَالَ: «لَوْ أَعْلَمُكَ تَنْظُرُ لَطَعَنْتُ بِهِ عَيْنَكَ، إِنَّمَا جُعِلَ الِاسْتِئْذَانُ مِنْ أَجْلِ الْبَصَرِ».

[مسند أحمد: ٥/ ٣٣٠، إسناده صحيح على شرط الشيخين]

Sufyaan [ibn 'Uyaynah] narrated to us from Abu Haazim from Sahl ibn Sa'd [as-Saa'idee] ﷺ who said,

"A man peeped through a hole into one of the apartments of the Prophet ﷺ, and the Prophet ﷺ had a stick at that time with which he was scratching his head. The Prophet ﷺ said to him, 'If I had known that you were looking, I would have poked your eye with it. Seeking permission has only been prescribed because of the gaze.'"[177]

(*Musnad Ahmad,* Vol. 5, p. 330. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

177- Seeking permission was prescribed for this reason, because if a person enters someone's house without permission he may see something that the person whose house it is does not want him to see. (LB)

217

حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ: سَمِعَ سَهْلَ بْنَ سَعْدٍ ﷺ:

شَهِدَ النَّبِيَّ ﷺ فِي الْمُتَلَاعِنَيْنِ، فَتَلَاعَنَا عَلَى عَهْدِ رَسُولِ اللهِ ﷺ وَأَنَا ابْنُ خَمْسَ عَشْرَةَ، قَالَ: يَا رَسُولَ اللهِ، إِنْ أَمْسَكْتُهَا، فَقَدْ كَذَبْتُ عَلَيْهَا. قَالَ: فَجَاءَتْ بِهِ لِلَّذِي كَانَ يَكْرَهُ.

[مسند أحمد: ٥/ ٣٣١، إسناده صحيح على شرط الشيخين]

Sufyaan [ibn 'Uyaynah] narrated to us from [Muhammad ibn Shihaab] az-Zuhree who said that he heard Sahl ibn Sa'd [as-Saa'idee] ﷺ say,

"I saw the Prophet ﷺ with a couple who engaged in *li'aan.*[178] They invoked curses on each other during the time of Allah's Messenger ﷺ, and I was fifteen years old at that time. Then [the husband] said, 'Messenger of Allah, I will be telling a lie against her if I take her back.' I would have been

178- *Li'aan* is a form of divorce which takes place under the following circumstances: If a man accuses his wife of adultery and does not prove it by four witnesses, he must swear before God that he is the teller of truth four times and then add: 'If I am a liar, may Allah curse me.' The wife then says four times, 'I swear before God that my husband lies'; and then adds 'May Allah's anger be upon me if this man tells the truth'. See *Soorat an-Noor*, 24:6. (LB)

telling lies about her."[179] Then she bore [a child who matched the description] that was not liked."[180]

(*Musnad Ahmad,* Vol. 5, p. 331. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

179- In al-Bukhaaree's narration, we have the addition, "So he divorced her with three pronouncements before Allah's Messenger ﷺ commanded him [to do so]." Ibn Shihaab az-Zuhree said, "Subsequently that was the practice of those spouses who invoke curses on each other." (LB)

180- Al-Bukhaaree's narration explains this further thus: "The Prophet said, 'If that lady delivers a small red child like a lizard, then she has spoken the truth and the man was a liar, but if she delivers a child with black eyes and huge lips, then her husband has spoken the truth.' Then she delivered [the baby] in the shape one would dislike [as it proved her guilty]." (LB)



من مسند

أبي الطفيل عامر بن واثلة رضي الله عنه

From the *Musnad* of

Abut-Tufayl ʿAamir ibn Waathilah رضي الله عنه

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حَدَّثَنَا يَزِيدُ: أَنْبَأَنَا الْوَلِيدُ - يَعْنِي ابْنَ عَبْدِ اللهِ بْنِ جُمَيْعٍ - عَنْ أَبِي الطُّفَيْلِ ﷺ قَالَ:

لَمَّا أَقْبَلَ رَسُولُ اللهِ ﷺ مِنْ غَزْوَةِ تَبُوكَ أَمَرَ مُنَادِيًا فَنَادَى: إِنَّ رَسُولَ اللهِ ﷺ أَخَذَ الْعَقَبَةَ، فَلَا يَأْخُذْهَا أَحَدٌ. فَبَيْنَمَا رَسُولُ اللهِ ﷺ يَقُودُهُ حُذَيْفَةُ وَيَسُوقُ بِهِ عَمَّارٌ إِذْ أَقْبَلَ رَهْطٌ مُتَلَثِّمُونَ عَلَى الرَّوَاحِلِ، غَشُوا عَمَّارًا وَهُوَ يَسُوقُ بِرَسُولِ اللهِ ﷺ، وَأَقْبَلَ عَمَّارٌ يَضْرِبُ وُجُوهَ الرَّوَاحِلِ، فَقَالَ رَسُولُ اللهِ ﷺ لِحُذَيْفَةَ: «قَدْ، قَدْ» حَتَّى هَبَطَ رَسُولُ اللهِ ﷺ، فَلَمَّا هَبَطَ رَسُولُ اللهِ ﷺ نَزَلَ وَرَجَعَ عَمَّارٌ، فَقَالَ: «يَا عَمَّارُ، هَلْ عَرَفْتَ الْقَوْمَ؟» فَقَالَ: قَدْ عَرَفْتُ عَامَّةَ الرَّوَاحِلِ وَالْقَوْمُ مُتَلَثِّمُونَ، قَالَ: «هَلْ تَدْرِي مَا أَرَادُوا؟» قَالَ: اللهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «أَرَادُوا أَنْ يَنْفِرُوا بِرَسُولِ اللهِ ﷺ فَيَطْرَحُوهُ». قَالَ: فَسَأَلَ عَمَّارٌ رَجُلًا مِنْ أَصْحَابِ رَسُولِ اللهِ ﷺ؟ فَقَالَ: نَشَدْتُكَ بِاللهِ، كَمْ تَعْلَمُ كَانَ أَصْحَابُ الْعَقَبَةِ؟ فَقَالَ: أَرْبَعَةَ عَشَرَ. فَقَالَ إِنْ كُنْتَ فِيهِمْ فَقَدْ كَانُوا خَمْسَةَ عَشَرَ. فَعَذَرَ رَسُولُ اللهِ ﷺ مِنْهُمْ ثَلَاثَةً، قَالُوا: وَاللهِ مَا سَمِعْنَا مُنَادِيَ رَسُولِ اللهِ ﷺ، وَمَا عَلِمْنَا مَا أَرَادَ الْقَوْمُ. فَقَالَ عَمَّارٌ: أَشْهَدُ أَنَّ الِاثْنَيْ عَشَرَ الْبَاقِينَ حَرْبٌ لِلهِ وَلِرَسُولِهِ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ. قَالَ الْوَلِيدُ: وَذَكَرَ أَبُو الطُّفَيْلِ فِي تِلْكَ الْغَزْوَةِ أَنَّ رَسُولَ اللهِ ﷺ قَالَ لِلنَّاسِ، وَذُكِرَ لَهُ أَنَّ فِي الْمَاءِ قِلَّةً، فَأَمَرَ رَسُولُ اللهِ ﷺ مُنَادِيًا، فَنَادَى: أَنْ لَا يَرِدَ الْمَاءَ أَحَدٌ قَبْلَ رَسُولِ اللهِ ﷺ. فَوَرَدَهُ رَسُولُ اللهِ ﷺ، فَوَجَدَ رَهْطًا وَرَدُوهُ قَبْلَهُ، فَلَعَنَهُمْ رَسُولُ اللهِ ﷺ يَوْمَئِذٍ.

[مسند أحمد: ٥/ ٤٥٣،٤٥٤، إسناده قوي على شرط مسلم]

Yazeed [ibn Haaroon] narrated to us from al-Waleed ibn ʿAbdullaah ibn Jumayʿ from abut-Tufayl ﷺ who said,

"When Allah's Messenger ﷺ came back from the campaign of Tabook, he ordered a caller to call out, 'The Messenger of Allah ﷺ has taken al-ʿAqabah route, and thus no one else should take that route.' [The Messenger of Allah commanded Hudhayfah ibn al-Yamaan and ʿAmmaar ibn Yaasir to walk with him]. While ʿAmmaar was leading his she-camel, and Hudhayfah was driving her on from behind, a group of masked men on camelback appeared and surrounded ʿAmmaar as he was driving the she-camel of Allah's Messenger ﷺ. ʿAmmaar started striking their mounts with [a thick staff with a twisted handle] in their faces, and Allah's Messenger ﷺ said to Hudhayfah to move on and he managed to go downhill.[181] When Allah's Messenger ﷺ had gone downhill he dismounted and ʿAmmaar caught up with him. [The Prophet ﷺ] asked him, 'Did you recognize the people, ʿAmmaar?' He said, 'I only recognized most of their mounts, the riders were masked.' The Prophet ﷺ then asked him, "Do you know what these riders wished to do?' [ʿAmmaar replied in the

181- Al-Bukhaaree's narration mentions that the men then scattered, and Allah caused them to be frightened as they saw Hudhayfah. They thought that their malicious scheme had been discovered. They thus ran until they intermingled with the people, and Hudhayfah returned to the Messenger of Allah. (LB)

negative]. Then he explained, 'They wanted to disturb the mount of Allah's Messenger so that he would be thrown to the ground.' Then 'Ammaar argued with one of the Prophet's companions and asked him, 'I adjure you by Allah, what was the number of [those riders who made an attempt on the Prophet's life] on the hill?' The man replied, 'Fourteen.' 'Ammaar said, 'If you were one of them, then they were fifteen. Allah's Messenger ﷺ mentioned three of them, and they swore that they had not heard the caller of Allah's Messenger ﷺ [not to take al-'Aqabah route] and we did not know about the plot of the riders. I bear witness that the other twelve men are waging war against Allah and His Messenger in this world and on the Day of Judgement.' Al-Waleed [ibn Jumay'] said, 'Abut-Tufayl mentioned that during this expedition, when Allah's Messenger ﷺ was informed that the water source they were going to pass by was not enough for everyone, he ordered [his caller] to tell the people that no one should get to it before the Messenger of Allah ﷺ. However, when he got to it, he found that some [hypocrites] had already got there before him, so he cursed them.'"

(*Musnad Ahmad,* Vol. 5, p. 453, 454. The *isnaad* of this *hadeeth* is 'strong' according to the conditions set by Muslim.)

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حَدَّثَنَا أَبُو سَعِيدٍ مَوْلَى بَنِي هَاشِمٍ: حَدَّثَنَا مَهْدِيُّ بْنُ عِمْرَانَ الْمَازِنِيُّ قَالَ:
سَمِعْتُ أَبَا الطُّفَيْلِ ﷺ وَسُئِلَ: هَلْ رَأَيْتَ رَسُولَ اللهِ ﷺ؟ قَالَ: نَعَمْ. قِيلَ: فَهَلْ كَلَّمْتَهُ؟ قَالَ: لَا، وَلَكِنِّي رَأَيْتُهُ انْطَلَقَ مَكَانَ كَذَا وَكَذَا، وَمَعَهُ عَبْدُ اللهِ بْنُ مَسْعُودٍ وَأُنَاسٌ مِنْ أَصْحَابِهِ، حَتَّى أَتَى دَارًا قَوْرَاءَ، فَقَالَ: «افْتَحُوا هَذَا الْبَابَ» فَفُتِحَ وَدَخَلَ النَّبِيُّ ﷺ وَدَخَلْتُ مَعَهُ، فَإِذَا قَطِيفَةٌ فِي وَسَطِ الْبَيْتِ، فَقَالَ: «ارْفَعُوا هَذِهِ الْقَطِيفَةَ» فَرَفَعُوا الْقَطِيفَةَ، فَإِذَا غُلَامٌ أَعْوَرُ تَحْتَ الْقَطِيفَةِ، فَقَالَ: «قُمْ يَا غُلَامُ» فَقَامَ الْغُلَامُ، فَقَالَ: «يَا غُلَامُ، أَتَشْهَدُ أَنِّي رَسُولُ اللهِ؟» قَالَ الْغُلَامُ: أَتَشْهَدُ أَنِّي رَسُولُ اللهِ؟ قَالَ: «أَتَشْهَدُ أَنِّي رَسُولُ اللهِ؟» قَالَ الْغُلَامُ: أَتَشْهَدُ أَنِّي رَسُولُ اللهِ؟ قَالَ رَسُولُ اللهِ ﷺ: «تَعَوَّذُوا بِاللهِ مِنْ شَرِّ هَذَا» مَرَّتَيْنِ.

[مسند أحمد: ٥/ ٤٥٤، إسناده ضعيف]

Abu Sa'eed, the freed slave of Banu Haashim, narrated to us from Mahdee ibn 'Imraan al-Maazinee who said,

"Abut-Tufayl ﷺ was [once] asked, 'Did you see the Messenger of Allah ﷺ?' He said, 'Yes.' It was then said , 'Did you speak to him?' He said, 'No, but I saw him set out to a certain place, accompanied by 'Abdullaah ibn Mas'ood and some of his companions. When they came to a spacious house, he said, 'Open this door.' The door was opened, the Prophet ﷺ went in and I also went in [along with his other companions]. There was a velvet blanket in the middle of the house, so the Prophet ﷺ said, 'Lift

this blanket.' Once it was lifted, there was a one-eyed boy beneath it.[182] The Prophet ﷺ said, 'Get up, boy.' The boy got up and he asked him, 'Do you bear witness that I am the Messenger of Allah?' The boy said, 'Do you bear witness that I am the Messenger of Allah?' The Prophet ﷺ asked him again, "Do you bear witness that I am the Messenger of Allah?" The boy said, 'Do you bear witness that I am the Messenger of Allah?' Allah's Messenger ﷺ then said, 'I seek refuge with Allah from the evil of this [boy]' twice."

(*Musnad Ahmad,* Vol. 5, p. 330. The *isnaad* of this *hadeeth* is 'week'.)

182- Some narrations reported by al-Bukhaaree and Muslim clearly state that this boy's name was Ibn Sayyaad, a Jewish man who claimed prophethood during the time of the Prophet ﷺ. (LB)

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حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا الْجُرَيْرِيُّ قَالَ:

كُنْتُ أَطُوفُ مَعَ أَبِي الطُّفَيْلِ ﷺ، فَقَالَ: مَا بَقِيَ أَحَدٌ رَأَى رَسُولَ اللهِ ﷺ غَيْرِي. قَالَ: قُلْتُ: وَرَأَيْتَهُ؟ قَالَ: نَعَمْ، قَالَ: كَيْفَ كَانَ صِفَتُهُ؟ قَالَ: كَانَ أَبْيَضَ، مَلِيحًا، مُقَصَّدًا.

[مسند أحمد: ٥/ ٤٥٤، إسناده صحيح، رجاله ثقات رجال الشيخين]

Yazeed ibn Haaroon narrated to us from [Abu Mas'ood] al-Jurayree who said,

"I was circumambulating the Ka'bah with Abut-Tufayl ﷺ when he said to me, 'There is no one left who saw the Messenger of Allah ﷺ except me.' I asked him, 'Did you really see him?' He said, 'Yes.' I said, 'What did he look like?' He said, 'He was white, handsome, and elegant, of average height and build.'"

(*Musnad Ahmad,* Vol. 5, p. 454. The *isnaad* of this *hadeeth* is *saheeh* and its transmitters are 'trustworthy'.)

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حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا مَعْرُوفٌ الْمَكِّيُّ قَالَ: سَمِعْتُ أَبَا الطُّفَيْلِ عَامِرَ بْنَ وَاثِلَةَ ﷺ قَالَ:

رَأَيْتُ النَّبِيَّ ﷺ وَأَنَا غُلَامٌ شَابٌّ، يَطُوفُ بِالْبَيْتِ عَلَى رَاحِلَتِهِ، يَسْتَلِمُ الْحَجَرَ بِمِحْجَنِهِ.

[مسند أحمد: ٥/ ٤٥٤، صحيح لغيره، وهذا إسناد حسن]

Wakee' [ibn al-Jarraah] narrated to us from Ma'roof al-Makkee who said that he heard Abut-Tufayl 'Aamir ibn Waathilah ﷺ say,

"When I was a young boy, I saw the Prophet ﷺ circumambulating the Ka'bah on his mount, touching the Black Stone with his crook."[183]

(*Musnad Ahmad,* Vol. 5, p. 454. This *hadeeth* is *saheeh li ghatrihi* and its *isnaad* is '*hasan*' (good))

183- A crook is a stick with a curved end. (LB)

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حَدَّثَنَا ثَابِتُ بْنُ الْوَلِيدِ بْنِ عَبْدِ اللهِ بْنِ جُمَيْعٍ: حَدَّثَنِي أَبِي قَالَ: قَالَ لِي أَبُو الطُّفَيْلِ ﵁:

أَدْرَكْتُ ثَمَانَ سِنِينَ مِنْ حَيَاةِ رَسُولِ اللهِ ﷺ، وَوُلِدْتُ عَامَ أُحُدٍ.

[مسند أحمد: ٥/ ٤٥٥، إسناده حسن]

Thaabit ibn al-Waleed ibn ʻAbdullaah ibn Jumayʻ narrated to us from his father [al-Waleed ibn ʻAbdullaah ibn Jumayʻ] from Abut-Tufayl ﵁ who said,

"I witnessed eight years in the life of Allah's Messenger ﷺ, and I was born in the year the Battle of Uhud took place."

(*Musnad Ahmad,* Vol. 5, p. 455. The *isnaad* of this *hadeeth* is *hasan*.)



من مسند

عطية القرظي رضي الله عنه

From the *Musnad* of ʿAtiyyah al-Quradhee رضي الله عنه

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حَدَّثَنَا هُشَيْمُ بْنُ بُشَيْرٍ: أَخْبَرَنَا عَبْدُ الْمَلِكِ بْنُ عُمَيْرٍ عَنْ عَطِيَّةَ الْقُرَظِيِّ ﷺ قَالَ:

عُرِضْتُ عَلَى النَّبِيِّ ﷺ يَوْمَ قُرَيْظَةَ، فَشَكُّوا فِيَّ، فَأَمَرَ بِيَ النَّبِيُّ ﷺ أَنْ يَنْظُرُوا إِلَيَّ هَلْ أَنْبَتُّ بَعْدُ؟ فَنَظَرُوا، فَلَمْ يَجِدُونِي أَنْبَتُّ، فَخَلَّى عَنِّي، وَأَلْحَقَنِي بِالسَّبْيِ.

[مسند أحمد: ٥/ ٣١٢، إسناده صحيح، رجاله ثقات رجال الشيخين]

Hushaym ibn Bushayr narrated to us from ʿAbdul-Malik ibn ʿUmayr from ʿAtiyyah al-Quradhee ﷺ who said,

"I was shown to the Prophet ﷺ on the day [he marched against] Banu Quraydhah Jews [in Madeenah and vanquished them], and [those who saw me] were not sure whether or not I reached puberty, so the Prophet ﷺ told them to look and see whether I had any pubic hair yet. They looked, and when they found that I had not grown any pubic hair yet, they let me go and they put me amongst the captives."

(*Musnad Ahmad,* Vol. 5, p. 312. The *isnaad* of this *hadeeth* is *saheeh* and its transmitters are 'trustworthy')

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حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الْمَلِكِ: سَمِعَ عَطِيَّةَ ﷺ يَقُولُ:

كُنْتُ يَوْمَ حَكَمَ سَعْدٌ فِيهَا غُلَامًا، فَلَمْ يَجِدُونِي أَنْبَتُّ، فَهَا أَنَا ذَا بَيْنَ أَظْهُرِكُمْ.

[مسند أحمد: ٥/ ٣١٢، إسناده صحيح، رجاله ثقات رجال الشيخين]

Sufyaan [ibn 'Uyaynah] narrated to us from 'Abdul-Malik [ibn 'Umayr] who said he heard 'Atiyyah al-Quradhee ﷺ say),

"On the day when Sa'd [ibn Mu'aadh] was appointed to issue judgment over the Banu Quraydhah [Jews],[184] I was a young boy. When they (i.e. the Prophet's companions) found that I had not grown any pubic hair yet, [they spared my life], and here I am now still alive among you."

(*Musnad Ahmad,* Vol. 5, p. 312. The *isnaad* of this *hadeeth* is *saheeh* and its transmitters are 'trustworthy')

184- The Banu Quraydhah Jews had signed treaties with the Prophet ﷺ, but they treacherously breached these treaties when they joined the Confederates' armies against the Muslim during the siege of Madeenah that took place in the year 5 AH. (LB)

من مسند

عبدالله بن أبي أوفى رضي الله عنه

From the *Musnad* of

ʿAbdullaah ibn Abee Awfaa رضي الله عنه



225 حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا الشَّيْبَانِيُّ عَنْ عَبْدِ اللهِ بْنِ أَبِي أَوْفَى ﷺ قَالَ:
كُنَّا مَعَ رَسُولِ اللهِ ﷺ فِي سَفَرٍ فِي شَهْرِ رَمَضَانَ، فَلَمَّا غَابَتِ الشَّمْسُ قَالَ: «انْزِلْ يَا فُلَانُ، فَاجْدَحْ لَنَا» قَالَ: يَا رَسُولَ اللهِ، عَلَيْكَ نَهَارٌ قَالَ: «انْزِلْ فَاجْدَحْ» قَالَ: فَفَعَلَ، فَنَاوَلَهُ، فَشَرِبَ، فَلَمَّا شَرِبَ، أَوْمَأَ بِيَدِهِ إِلَى الْمَغْرِبِ فَقَالَ: «إِذَا غَرَبَتِ الشَّمْسُ هَاهُنَا، جَاءَ اللَّيْلُ مِنْ هَاهُنَا، فَقَدْ أَفْطَرَ الصَّائِمُ».

[مسند أحمد: ٤/ ٣٨٠، إسناده صحيح على شرط الشيخين]

Hushaym narrated to us from al-Shaybaanee from ʻAbdullaah ibn Abee Awfaa ﷺ who said,

"We were with the Messenger of Allah ﷺ on a journey during the month of Ramadaan. When the sun set he said, 'O so-and-so, dismount and mix [some *saweeq* with water] for us.' He said, 'Messenger of Allah, it is still day time.' He said, 'Dismount and mix [some *saweeq* with water] for us.' So he did. The Prophet ﷺ took it and drank some. After he had finished drinking he said, pointing towards the west with his hand, 'When the sun sets from here, and the night comes from here, then it is time for the fasting person to break his fast.'"

(*Musnad Ahmad,* Vol. 5, p. 380. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

226 حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ الشَّيْبَانِيِّ قَالَ: سَمِعْتُ عَبْدَ اللهِ بْنَ أَبِي أَوْفَى ﷺ قَالَ:

كُنَّا مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ، فَقَالَ لِرَجُلٍ: «انْزِلْ فَاجْدَحْ لَنَا»- قَالَ سُفْيَانُ مَرَّةً: «فَاجْدَحْ لِي»-قال: يَا رَسُولَ الله، الشَّمسُ. قَالَ: «انْزِلْ فَاجْدَحْ لنَا»- وَقَالَ سُفْيَانُ مَرَّةً: «فَاجْدَحْ لِي»- قَالَ: يَا رَسُولَ اللهِ، الشَّمسُ، قَالَ: « انْزِلْ فَاجْدَحْ» فَجَدَحَ، فَشَرِبَ، فَلَمَّا شَرِبَ رَسُولُ اللهِ ﷺ، أَوْمَأَ بِيَدِهِ نَحْوَ اللَّيْلِ: «إِذَا رَأَيْتُمُ اللَّيْلَ قَدْ أَقْبَلَ مِنْ هَاهُنَا، فَقَدْ أَفْطَرَ الصَّائِمُ».

[مسند أحمد: ٤/ ٣٨١، إسناده صحيح على شرط الشيخين]

Sufyaan [ibn ʿUyaynah] narrated to us from [abu Ishaaq] ash-Shaybaanee who said that he heard ʿAbdullaah ibn Abee Awfaa ﷺ say,

"We were with Allah's Messenger ﷺ on a journey and he said to a man, 'Dismount and mix some *saweeq* with water for us [to break our fast].' (Sufyaan [ibn ʿUyaynah] said on one occasion that he said to him, 'Dismount and mix some saweeq with water for me.') The man said, 'Messenger of Allah, but the sun [has not set yet].' The Prophet ﷺ again said to him, 'Dismount and mix some *saweeq* with water for us to break our fast.' (Sufyaan [ibn ʿUyaynah] said on one occasion that he said to him, 'Dismount and mix some saweeq with water for me.'). The man again said, 'But the sun

[has not set yet], Messenger of Allah.' The Prophet ﷺ once again said, 'Dismount and mix some *saweeq* with water [to break our fast].' So he [dismounted] and mixed some *saweeq* with water, and the Prophet ﷺ drank it. After he had drunk it, he pointed with his hand towards the east and said, 'When you see that night coming from here, then the fasting person must break his fast.'"

(*Musnad Ahmad,* Vol. 5, p. 381. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

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حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا أَبُو يَعْفُورٍ عَبْدِيٌّ مَوْلًى لَهُمْ، قَالَ:

ذَهَبْتُ إِلَى ابْنِ أَبِي أَوْفَى ﷺ أَسْأَلُهُ عَنِ الْجَرَادِ؟ قَالَ: غَزَوْتُ مَعَ رَسُولِ اللهِ ﷺ سِتَّ غَزَوَاتٍ نَأْكُلُ الْجَرَادَ.

[مسند أحمد: ٤/ ٣٨٠، إسناده صحيح على شرط الشيخين]

Sufyaan [ibn 'Uyaynah] narrated to us from Abu Ya'foor, a freedman of the Banu 'Abd Qays tribe by way of *walaa'*,[185] who said,

"I went to see and ask 'Abdullaah ibn Abee Awfaa ﷺ about [the ruling on eating] locusts, and he said, 'I participated along with Allah's Messenger of Allah ﷺ in six expeditions during which we ate locusts.'"

(*Musnad Ahmad,* Vol. 5, p. 380. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

185- See footnote no. 1.

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حَدَّثَنَا سُفْيَانُ عَنِ الشَّيْبَانِيِّ، عَنِ ابْنِ أَبِي أَوْفَى ﷺ قَالَ:

أَصَبْنَا حُمُرًا خَارِجًا مِنَ الْقَرْيَةِ فَقَالَ رَسُولُ اللهِ ﷺ: «أَكْفِئُوا الْقُدُورَ بِمَا فِيهَا» فَذَكَرْتُ ذَلِكَ لِسَعِيدِ ابْنِ جُبَيْرٍ، فَقَالَ: إِنَّمَا نَهَى عَنْهَا أَنَّهَا كَانَتْ تَأْكُلُ الْعَذِرَةَ.

[مسند أحمد: ٤/ ٣٨١، إسناده صحيح على شرط الشيخين]

Sufyaan [ibn ʿUyaynah] narrated to us from [abu Ishaaq] ash-Shaybaanee from ʿAbdullaah ibn Abee Awfaa ﷺ who said,

"We caught some domesticated donkeys that were leaving the [Jewish] quarters [of Kaybar], and the Messenger of Allah ﷺ said, 'Empty out the cooking pots and get rid of what is in them.'" Abu Ishaaq ash-Shaybaanee said, "I mentioned this to Saʿeed ibn Jubayr and he said, 'He only forbade them because they eat [human] excrement.'"

(*Musnad Ahmad,* Vol. 5, p. 381. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

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حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا أَبُو إِسْحَاقَ - يَعْنِي الشَّيْبَانِيَّ - عَنْ عَبْدِ اللهِ بْنِ أَبِي أَوْفَى ﷺ قَالَ:

نَهَى رَسُولُ اللهِ ﷺ عَنْ أَكْلِ لُحُومِ الْحُمُرِ الْأَهْلِيَّةِ.

[مسند أحمد: ٤/ ٣٥٥، إسناده صحيح على شرط الشيخين]

Abu Mu'aawiyah [ad-Dareer] narrated to us from [abu Ishaaq] ash-Shaybaanee from 'Abdullaah ibn Abee Awfaa who said,

"Allah's Messenger ﷺ forbade eating the flesh of domesticated donkeys."

(*Musnad Ahmad,* Vol. 4, p. 355. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

230 حَدَّثَنَا عَلِيُّ بْنُ عَاصِمٍ: أَخْبَرَنَا الْهَجَرِيُّ قَالَ:

خَرَجْتُ فِي جِنَازَةِ بِنْتِ عَبْدِ اللهِ بْنِ أَبِي أَوْفَى وَهُوَ عَلَى بَغْلَةٍ لَهُ حَوَّاءَ - يَعْنِي سَوْدَاءَ - قَالَ: فَجَعَلْنَ النِّسَاءُ يَقُلْنَ لِقَائِدِهِ: قَدِّمْهُ أَمَامَ الْجِنَازَةِ، فَفَعَلَ، قَالَ: فَسَمِعْتُهُ يَقُولُ لَهُ: أَيْنَ الْجِنَازَةُ؟ قَالَ: فَقَالَ: خَلْفَكَ، قَالَ: فَفَعَلَ ذَلِكَ مَرَّةً، أَوْ مَرَّتَيْنِ. ثُمَّ قَالَ: أَلَمْ أَنْهَكَ أَنْ تُقَدِّمَنِي أَمَامَ الْجِنَازَةِ؟ قَالَ: فَسَمِعَ امْرَأَةً تَلْتَدِمُ - وَقَالَ مَرَّةً: تَرْثِي - فَقَالَ: مَهْ، أَلَمْ أَنْهَكُنَّ عَنْ هَذَا، إِنَّ رَسُولَ اللهِ ﷺ كَانَ يَنْهَى عَنِ الْمَرَاثِي، لِتُفِضْ إِحْدَاكُنَّ مِنْ عَبْرَتِهَا مَا شَاءَتْ. فَلَمَّا وُضِعَتِ الْجِنَازَةُ تَقَدَّمَ، فَكَبَّرَ عَلَيْهَا أَرْبَعَ تَكْبِيرَاتٍ، ثُمَّ قَامَ هُنَيَّةً، فَسَبَّحَ بِهِ بَعْضُ الْقَوْمِ، فَانْفَتَلَ فَقَالَ: أَكُنْتُمْ تَرَوْنَ أَنِّي أُكَبِّرُ الْخَامِسَةَ؟ قَالُوا: نَعَمْ. قَالَ: إِنَّ رَسُولَ اللهِ ﷺ كَانَ إِذَا كَبَّرَ الرَّابِعَةَ، قَامَ هُنَيَّةً. فَلَمَّا وُضِعَتِ الْجِنَازَةُ جَلَسَ وَجَلَسْنَا إِلَيْهِ، فَسُئِلَ عَنْ لُحُومِ الْحُمُرِ الْأَهْلِيَّةِ؟ فَقَالَ: تَلَقَّانَا يَوْمَ خَيْبَرَ حُمُرٌ أَهْلِيَّةٌ خَارِجًا مِنَ الْقَرْيَةِ، فَوَقَعَ النَّاسُ فِيهَا، فَذَبَحُوهَا، فَإِنَّ الْقُدُورَ لَتَغْلِي بِبَعْضِهَا، إِذْ نَادَى مُنَادِي رَسُولِ اللهِ ﷺ: «أَهْرِيقُوهَا» فَأَهْرَقْنَاهَا. وَرَأَيْتُ عَلَى عَبْدِ اللهِ بْنِ أَبِي أَوْفَى رضي الله عنه مِطْرَفًا مِنْ خَزٍّ أَخْضَرَ.

[مسند أحمد: ٤/ ٣٨٣، هذا إسناد ضعيف لضعف علي بن عاصم]

ʿAli ibn ʿAasim narrated to us from [Ibraaheem ibn Muslim] al-Hajaree who said,

"I went out to attend the funeral procession of the daughter of ʿAbdullaah ibn Abee Awfaa, who was riding a black female mule of his. The women told the man who was leading it, 'Let [ʿAbdullaah ibn Abee Awfaa] go in front of the bier', [thinking that such a practice was lawful], which he did. Then I heard him (i.e. ʿAbdullaah ibn Abee Awfaa ﷺ) say: 'Where is the bier?' People said, 'It is behind you.' The man did this once or twice. [ʿAbdullaah ibn Abee Awfaa] said to him, 'Did I not tell you not to make me go in front of the bier?' Then he heard a woman [from amongst his relatives] striking her face [in grief] and wailing (and on one occasion he said, 'wailing and eulogizing [the deceased girl]), and he said to the women, 'Stop it! Did I not tell you not to do that? The Messenger of Allah ﷺ used to forbid us to wail and eulogize [the deceased], but you can weep as much as you want.' When the bier was placed on the ground, [ʿAbdullaah ibn Abee Awfaa] went forward and [started leading the funeral prayer], by saying *Allaahu Akbar* four times. He paused briefly after the [fourth] *takbeer* and some people [behind him] started saying *Subhaan-Allaah*, [thinking that he had forgotten]. After he concluded the prayer, he turned towards them and asked, 'Did you think I was

going to pronounce a fifth *takbeer*?' They replied, 'Yes.' He then said, 'It was Allah's Messenger's practice that he would pause for a while [and then conclude the funeral prayer] after pronouncing the fourth *takbeer*.' When the bier was placed on the ground for burial, he sat down and we sat down with him. Then someone asked him about [the ruling on eating] domesticated donkeys, and he said, 'On the day [we invaded] Khaybar, we came across some domesticated donkeys leaving the village, and the people caught them and slaughtered them. The pots were boiling with some of the meat when the caller of the Messenger of Allah ﷺ called out: Empty them out.'"

(*Musnad Ahmad,* Vol. 4, p. 383. The *isnaad* of this *hadeeth* is 'weak' due to the weakness of 'Ali ibn 'Aasim, one of its transmitters.)

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حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ إِسْمَاعِيلَ - يَعْنِي ابْنَ أَبِي خَالِدٍ - قَالَ:

قُلْتُ لِعَبْدِ اللهِ بنِ أَبِي أَوْفَى ﷛: هَلْ بَشَّرَ رَسُولُ اللهِ ﷺ خَدِيجَةَ؟ قَالَ: نَعَمْ، بَشَّرَهَا بِبَيْتٍ مِنْ قَصَبٍ، لَا صَخَبَ فِيهِ وَلَا نَصَبَ.

[مسند أحمد: ٤/ ٣٨١، إسناده صحيح على شرط الشيخين]

Yahyaa [ibn Sa'eed al-Qattaan] narrated to us from Ismaa'eel ibn Abu Khaalid who said,

"I asked ['Abdullaah ibn Abee Awfaa ﷛, 'Did Allah's Messenger ﷺ give Khadeejah good news [in the hereafter]? He said, 'Yes, he gave her the good news of a palace of jewels in Paradise in which there is neither noise nor toil.'"

(*Musnad Ahmad,* Vol. 4, p. 381. The *isnaad* of this *hadeeth* is saheeh according to the conditions set by al-Bukhaaree and Muslim.)

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حَدَّثَنَا ابْنُ نُمَيْرٍ وَيَعْلَى الْمَعْنَى قَالَا: حَدَّثَنَا إِسْمَاعِيلُ قَالَ:

قُلْتُ لِعَبْدِ اللهِ بْنِ أَبِي أَوْفَى ﷺ: أَكَانَ رَسُولُ اللهِ ﷺ بَشَّرَ خَدِيجَةَ رَضِيَ اللهُ تَعَالَى عَنْهَا؟ قَالَ: نَعَمْ، بَشَّرَهَا بِبَيْتٍ فِي الْجَنَّةِ مِنْ قَصَبٍ، لَا صَخَبَ فِيهِ وَلَا نَصَبَ. قَالَ يَعْلَى: وَقَدْ قَالَ مَرَّةً: لَا صَخَبَ - أَوْ لَا لَغْوَ - فِيهِ وَلَا نَصَبَ.

[مسند أحمد: ٤/ ٣٥٥، إسناده صحيح على شرط الشيخين]

['Abdullaah] ibn Numayr and Ya'la [ibn 'Ubayd] narrated to us from Ismaa'eel ibn Abu Khaalid who said,

"I [once] asked 'Abdullaah ibn Abee Awfaa ﷺ, 'Did Allah's Messenger ﷺ give Khadeejah good news [in the hereafter]? He said, 'Yes, he gave her the good news of a palace of jewels in Paradise in which there is neither noise nor toil.'"

(*Musnad Ahmad,* Vol. 4, p. 355. The *isnaad* of this *hadeeth* is saheeh according to the conditions set by al-Bukhaaree and Muslim.)

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حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ قَالَ:

قُلْتُ لِعَبْدِ اللهِ بْنِ أَبِي أَوْفَى ﷺ: أَكَانَ رَسُولُ اللهِ ﷺ بَشَّرَ خَدِيجَةَ؟ قَالَ: نَعَمْ، بِبَيْتٍ مِنْ قَصَبٍ لَا صَخَبَ فِيهِ وَلَا نَصَبَ.

[مسند أحمد: ٤/ ٣٥٧، إسناده صحيح على شرط الشيخين]

Yazeed ibn Haaroon narrated to us from Ismaa'eel ibn Abu Khaalid who said,

"I [once] asked 'Abdullaah ibn Abee Awfaa ﷺ, 'Did the Messenger of Allah ﷺ give Khadeejah good news [in the hereafter]?' He said, 'Yes, he gave her the good news of a palace of jewels in Paradise in which there is neither noise nor toil.'"

(*Musnad Aḫmad,* Vol. 4, p. 357. The *isnaad* of this *ḫadeeth* is *saḫeeḫ* according to the conditions set by al-Bukhaaree and Muslim.)

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حَدَّثَنِي أَبُو عَبْدِ الرَّحْمَنِ صَاحِبُ الْهَرَوِيِّ وَاسْمُهُ عُبَيْدُ اللهِ بْنُ زِيَادٍ : أَخْبَرَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ عَنْ عَبْدِ اللهِ بْنِ أَبِي أَوْفَى ﷺ قَالَ:

بَشَّرَ رَسُولُ اللهِ ﷺ خَدِيجَةَ بِبَيْتٍ فِي الْجَنَّةِ مِنْ قَصَبٍ، لَا صَخَبَ فِيهِ وَلَا نَصَبَ.

[مسند أحمد: ٤/ ٣٥٦، حديث صحيح]

Abu ʿAbdur-Rahmaan, the companion of al-Harawee, whose name was ʿUbaydullaah ibn Ziyaad, narrated to us from Ismaaʿeel ibn Abu Khaalid from ʿAbdullaah ibn Abu Awfaa ﷺ who said,

"The Messenger of Allah ﷺ gave Khadeejah the good news of a palace of jewels in Paradise in which there is neither noise nor toil."

(*Musnad Ahmad,* Vol. 4, p. 356. The *isnaad* of this *hadeeth* is *saheeh*.)

235 حَدَّثَنَا يَحْيَى عَنْ إِسْمَاعِيلَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ أَبِي أَوْفَى ﷺ قَالَ:
اعْتَمَرَ رَسُولُ اللهِ ﷺ، فَطَافَ بِالْبَيْتِ، ثُمَّ خَرَجَ، فَطَافَ بَيْنَ الصَّفَا وَالْمَرْوَةِ، وَجَعَلْنَا نَسْتُرُهُ مِنْ أَهْلِ مَكَّةَ أَنْ يَرْمِيَهُ أَحَدٌ، أَوْ يُصِيبَهُ بِشَيْءٍ، فَسَمِعْتُهُ يَدْعُو عَلَى الْأَحْزَابِ يَقُولُ: «اللَّهُمَّ مُنْزِلَ الْكِتَابِ، سَرِيعَ الْحِسَابِ هَازِمَ الْأَحْزَابِ، اللَّهُمَّ اهْزِمْهُمْ وَزَلْزِلْهُمْ».

[مسند أحمد: ٤/ ٣٨١، إسناده صحيح على شرط الشيخين]

Yahyaa [ibn Sa'eed al-Qattaan] narrated to us from Ismaa'eel [ibn Abu Khaalid] from 'Abdullaah ibn Abu Awfaa ﷺ who said, "Allah's Messenger ﷺ performed [the compensatory] *'Umrah*[186]; he circumambulated the Ka'bah, then he went out [through as-Safaa Gate] and performed *sa'y* between as-Safaa and al-Marwah. I started shielding him from the [polytheist] people of Makkah lest anyone should throw something at him or harm him. I heard him praying against the confederates [who allied with one another and marched against the Muslims] saying, 'O Allah, Revealer of the Book, the One who is swift at reckoning [on the Day of Judgment], defeat the confederates. O Allah, defeat them and shake them.'"

(*Musnad Ahmad,* Vol. 4, p. 381. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

186- This *'umrah*, which took place in the year 7 AH, was called as such because the Prophet ﷺ performed it to make up for the one which he intended to do during the previous year but the Makkan polytheists prevented him from entering the sacred precincts for the purpose. (LB)

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حَدَّثَنَا وَكِيعٌ عَنِ ابْنِ أَبِي خَالِدٍ قَالَ: سَمِعْتُ عَبْدَ اللهِ بْنَ أَبِي أَوْفَى ﷺ يَقُولُ: قَدِمْنَا مَعَ النَّبِيِّ ﷺ فَطَافَ بِالْبَيْتِ وَسَعَى بَيْنَ الصَّفَا وَالْمَرْوَةِ - يَعْنِي فِي الْعُمْرَةِ - وَنَحْنُ نَسْتُرُهُ مِنَ الْمُشْرِكِينَ أَنْ يُؤْذُوهُ بِشَيْءٍ.

[مسند أحمد: ٤/ ٣٥٣، إسناده صحيح على شرط الشيخين]

Wakee' [ibn al-Jarraah] narrated to us from [Ismaa'eel] ibn Abu Khaalid who said he heard 'Abdullaah ibn Abee Awfaa ﷺ say,

"We came with the Prophet ﷺ [to Makkah], and he circumambulated the Ka'bah [and so did we], and then he performed *sa'y* between as-Safaa and al-Marwah. That was during the [compensatory] *'Umrah*. We were shielding him from the [Makkan] polytheists lest they should harm him in any way."

(*Musnad Ahmad,* Vol. 4, p. 353. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

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حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا إِسْمَاعِيلُ عَنْ عَبْدِ اللهِ بْنِ أَبِي أَوْفَى ﷺ قَالَ: اعْتَمَرَ النَّبِيُّ ﷺ، فَطَافَ بِالْبَيْتِ وَطُفْنَا مَعَهُ، وَصَلَّى خَلْفَ الْمَقَامِ، وَصَلَّيْنَا مَعَهُ، ثُمَّ خَرَجَ فَطَافَ بَيْنَ الصَّفَا وَالْمَرْوَةِ وَنَحْنُ مَعَهُ نَسْتُرُهُ مِنْ أَهْلِ مَكَّةَ، لَا يَرْمِيهِ أَحَدٌ أَوْ يُصِيبُهُ أَحَدٌ بِشَيْءٍ، قَالَ: فَدَعَا عَلَى الْأَحْزَابِ فَقَالَ: «اللَّهُمَّ مُنَزِّلَ الْكِتَابِ سَرِيعَ الْحِسَابِ، هَازِمَ الْأَحْزَابِ، اللَّهُمَّ اهْزِمْهُمْ وَزَلْزِلْهُمْ» قَالَ: وَرَأَيْتُ بِيَدِهِ ضَرْبَةً عَلَى سَاعِدِهِ، فَقُلْتُ: مَا هَذِهِ؟ قَالَ: «ضُرِبْتُهَا يَوْمَ حُنَيْنٍ». فَقُلْتُ لَهُ: أَشَهِدْتَ مَعَهُ حُنَيْنًا؟ قَالَ: نَعَمْ، وَقَبْلَ ذَلِكَ.

[مسند أحمد: ٤/ ٣٥٥، إسناده صحيح على شرط الشيخين]

Yazeed ibn Haaroon narrated to us from Ismaaʻeel [ibn Abu Khaalid] from ʻAbdullaah ibn Abee Awfaa ﷺ who said,

"The Prophet ﷺ performed [the compensatory] *'Umrah*. He circumambulated the Kaʻbah, and so did we. Then he prayed behind *Maqaam Ibraaheem*[187] and we prayed with him. He then went out [of the mosque] and performed *sa'y* between as-Safaa and al-Marwah. We were

187- *Maqaam Ibraaheem* (Abraham's Station) is a small station about 30 meters from the Kaʻbah door. It is the place where Prophet Abraham ﷺ used to stand when he was building the Kaʻbah. (LB)

with him, shielding him from the [polytheist] people of Makkah lest anyone should throw something at him or harm him. He invoked Allah against the confederates, saying, 'O Allah, Revealer of the Book, the One who is swift at reckoning [on the day of Judgment], Defeater of the confederates, defeat them and shake them.'" Ismaa'eel [ibn Abu Khaalid] said, "I saw a scar on the arm of 'Abdullaah ibn Abee Awfaa, and I asked him, 'What is this?' He said, 'I was struck on the day [we fought the Battle of] Hunayn.' I then asked him, 'Did you really participate with him in the Battle of Hunayn?' He said, 'Yes, and I also participated in other battles with him.'"

(*Musnad Ahmad,* Vol. 4, p. 355. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

238

حَدَّثَنَا يَعْلَى: حَدَّثَنَا إِسْمَاعِيلُ قَالَ: سَمِعْتُ عَبْدَ اللهِ بْنَ أَبِي أَوْفَى ﷺ يَقُولُ:

كُنَّا مَعَ رَسُولِ اللهِ ﷺ حِينَ اعْتَمَرَ، فَطَافَ وَطُفْنَا مَعَهُ، وَصَلَّى وَصَلَّيْنَا مَعَهُ، وَسَعَى بَيْنَ الصَّفَا وَالْمَرْوَةِ، وَكُنَّا نَسْتُرُهُ مِنْ أَهْلِ مَكَّةَ لَا يُصِيبُهُ أَحَدٌ بِشَيْءٍ.

[مسند أحمد: ٤/ ٣٥٥، إسناده صحيح على شرط الشيخين]

Ya'laa narrated to us from Ismaa'eel [ibn Abu Khaalid] who said that he heard 'Abdullaah ibn Abee Awfaa ﷺ say,

"We were with the Prophet ﷺ when he performed [the compensatory] *'Umrah*. He circumambulated the Ka'bah, and so did we. Then he prayed [behind *Maqaam Ibraaheem*] and we prayed with him. He then performed *sa'y* between as-Safaa and al-Marwah, and we were with him, shielding him from the [polytheist] people of Makkah lest anyone should throw something at him or harm him with anything."

(*Musnad Ahmad,* Vol. 4, p. 355. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

239

حَدَّثَنَا وَكِيعٌ عنِ ابْنِ أَبِي خَالِدٍ قَالَ: سَمِعْتُ ابْنَ أَبِي أَوْفَى ﷺ يَقُولُ:

لَوْ كَانَ بَعْدَ النَّبِيِّ ﷺ نَبِيٌّ مَا مَاتَ ابْنُهُ إِبْرَاهِيمُ.

[مسند أحمد: ٤/ ٣٥٣، إسناده صحيح على شرط الشيخين]

Wakee' [ibn al-Jarraah] narrated to us from [Ismaa'eel] ibn Abu Khaalid who said he heard 'Abdullaah ibn Abee Awfaa ﷺ say,

"Were there a prophet after the Prophet ﷺ, his son [Ibraaheem] would not have died."

(*Musnad Ahmad,* Vol. 4, p. 355. The *isnaad* of this *hadeeth* is saheeh according to the conditions set by al-Bukhaaree and Muslim.)

حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ قَالَ:

قُلْتُ لِعَبْدِ اللهِ بْنِ أَبِي أَوْفَى صَاحِبِ رَسُولِ اللهِ ﷺ: أَدَخَلَ النَّبِيُّ ﷺ الْبَيْتَ فِي عُمْرَتِهِ؟ قَالَ: لَا.

[مسند أحمد: ٤/ ٣٥٥، إسناده صحيح على شرط الشيخين]

Hushaym [ibn Bushayr] narrated to us from Ismaa'eel ibn Abu Khaalid who said,

"I asked 'Abdullaah ibn Abee Awfaa ؓ, the Companion of Allah's Messenger ﷺ, 'Did the Prophet ﷺ enter the Ka'bah when he performed the [compensatory] *'Umrah*?' He said, 'No.'"

(*Musnad Ahmad,* Vol. 4, p. 355. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

241

حَدَّثَنَا هُشَيْمٌ قَالَ: الشَّيْبَانِيُّ أَخْبَرَنِي قَالَ:

قُلْتُ لِابْنِ أَبِي أَوْفَى ﷺ: رَجَمَ رَسُولُ اللهِ ﷺ؟ قَالَ: نَعَمْ، يَهُودِيًّا وَيَهُودِيَّةً. قَالَ: قُلْتُ: بَعْدَ نُزُولِ النُّورِ أَوْ قَبْلَهَا؟ قَالَ: لَا أَدْرِي.

[مسند أحمد: ٤/ ٣٥٥، إسناده صحيح على شرط الشيخين]

Hushaym [ibn Bushayr] narrated to us from [Abu Ishaaq Sulaymaan] ash-Shaybaanee who said,

"I asked 'Abdullaah ibn Abee Awfaa ﷺ, 'Had the Prophet ﷺ [ever] stoned anyone [who committed adultery to death]?' He said, 'Yes, a [married] Jewish man and a [married] Jewish woman.' I then asked him, 'Was that after or before *Soorat an-Noor* was revealed?' He said, 'I do not know.'"

(*Musnad Ahmad,* Vol. 4, p. 355. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

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حَدَّثَنَا إِسْحَاقُ بْنُ يُوسُفَ عَنِ الْأَعْمَشِ، عَنِ ابْنِ أَبِي أَوْفَى ﷺ قَالَ:

سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «الْخَوَارِجُ هُمْ كِلَابُ النَّارِ».

[مسند أحمد: ٤/ ٣٥٥، إسناده ضعيف]

Ishaaq ibn Yoosuf narrated to us from [Sulaymaan ibn mahraan] al-A'mash from 'Abdullaah ibn Abee Awfaa ﷺ, who said,

"I heard Allah's Messenger ﷺ say, '*Al-Khawaarij*[188] are the dogs of Hellfire.'"

(*Musnad Ahmad,* Vol. 4, p. 355. The *isnaad* of this *hadeeth* is 'weak'.)

188- *Al-Khawaarij* (the Kharijites, separatists) are members of the earliest Islamic sect, which emerged in the mid-7th century during conflicts over the succession of the caliphate. The Kharijites ("separatists") took sides against 'Ali ibn Abee Taalib ﷺ and led a series of uprisings, assassinating 'Ali ﷺ. They later caused further disruptions for the Umayyad caliphs. They called for a literal interpretation of the Qur'an and were harsh and puritanical in the exercise of their religion. Extreme Kharijites considered moderate Muslims to be 'hypocrites' or 'unbelievers', who could be killed with impunity. (LB)

من مسند

جابر بن سمرة السوائي رضي الله عنه



From the *Musnad* of

Jaabir ibn Samurah as-Suwaa’ee رضي الله عنه

243

حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ قَالَ: سَمِعْتُ جَابِرَ بْنَ سَمُرَةَ السُّوائِيَّ ﷺ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لَا يَزَالُ هَذَا الْأَمْرُ مَاضِيًا حَتَّى يَقُومَ اثْنَا عَشَرَ أَمِيرًا» ثُمَّ تَكَلَّمَ بِكَلِمَةٍ خَفِيَتْ عَلَيَّ، سَأَلْتُ أَبِي: مَا قَالَ؟ قَالَ: «كُلُّهُمْ مِنْ قُرَيْشٍ».

[مسند أحمد: ٥/ ١٠١، إسناده صحيح على شرط الشيخين]

Sufyaan ibn 'Uyaynah narrated to us from 'Abdul-Malik ibn 'Umayr who said that he heard Jaabir ibn Samurah as-Suwaa'ee ﷺ say,

"I heard Allah's Messenger ﷺ say, 'The caliphate will continue to prevail until twelve rulers have ruled.' Then he said something which I did not hear properly, so I asked my father [Samurah ibn Junaadah] about the words which he said but did not hear, and he said, '[All the rulers] will be from the Quraysh.'"

(*Musnad Ahmad,* Vol. 5, p. 101. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

244

حَدَّثَنَا عُمَرُ بْنُ عُبَيْدٍ أَبُو حَفْصٍ عَنْ سِمَاكٍ، عَنْ جَابِرٍ ﷺ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ:

«يَكُونُ بَعْدِي اثْنَا عَشَرَ أَمِيرًا» قَالَ: ثُمَّ تَكَلَّمَ، فَخَفِيَ عَلَيَّ مَا قَالَ. قَالَ: فَسَأَلْتُ بَعْضَ الْقَوْمِ أَوِ الَّذِي يَلِينِي: مَا قَالَ؟ قَالَ: «كُلُّهُمْ مِنْ قُرَيْشٍ».

[مسند أحمد: ٥/ ١٠٨، حديث صحيح، وهذا إسناد حسن]

'Umar ibn 'Ubayd Abu Hafs narrated to us from Simaak [ibn Harb] from Jaabir ibn Samurah al-Suwaa'ee ﷺ who said, "I heard Allah's Messenger ﷺ say,

'There will be twelve caliphs after me.' 'Then he said something which I could not make out, so I asked the people (or maybe he said, 'I asked the person next to me') about what he had said, and they (or he) replied, 'All of them will be from the Quraysh.'"

(*Musnad Ahmad,* Vol. 5, p. 108. This *hadeeth* is *saheeh* and its *isnaad* is *hasan*.)

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حَدَّثَنَا عُمَرُ بْنُ عُبَيْدٍ عَنْ سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ ﷺ قَالَ:

مَا رَأَيْتُ رَسُولَ اللهِ ﷺ يَخْطُبُ إِلَّا قَائِمًا.

[مسند أحمد: ٥/ ١٠٨، صحيح لغيره وهذا إسناد حسن]

'Umar ibn 'Ubayd narrated to us from Sammaak [ibn Harb] from Jaabir ibn Samurah al-Suwaa'ee ﷺ who said,

"I never saw Allah's Messenger ﷺ deliver a speech except while standing."

(*Musnad Ahmad,* Vol. 5, p. 108. This *hadeeth* is *saheeh li ghayrihi* and its *isnaad* is *hasan.*)

من مسند

عبد اللّه بن جعفر بن أبي طالب
رضي اللّه عنهما

From the *Musnad* of

ʿAbdullaah ibn Jaʿfar ibn Abee Taalib رضي الله عنهما



246

حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ: حَدَّثَنِي أَبِي عَنْ عَبْدِ اللهِ بْنِ جَعْفَرٍ ﷺ قَالَ:

رَأَيْتُ النَّبِيَّ ﷺ يَأْكُلُ الْقِثَّاءَ بِالرُّطَبِ.

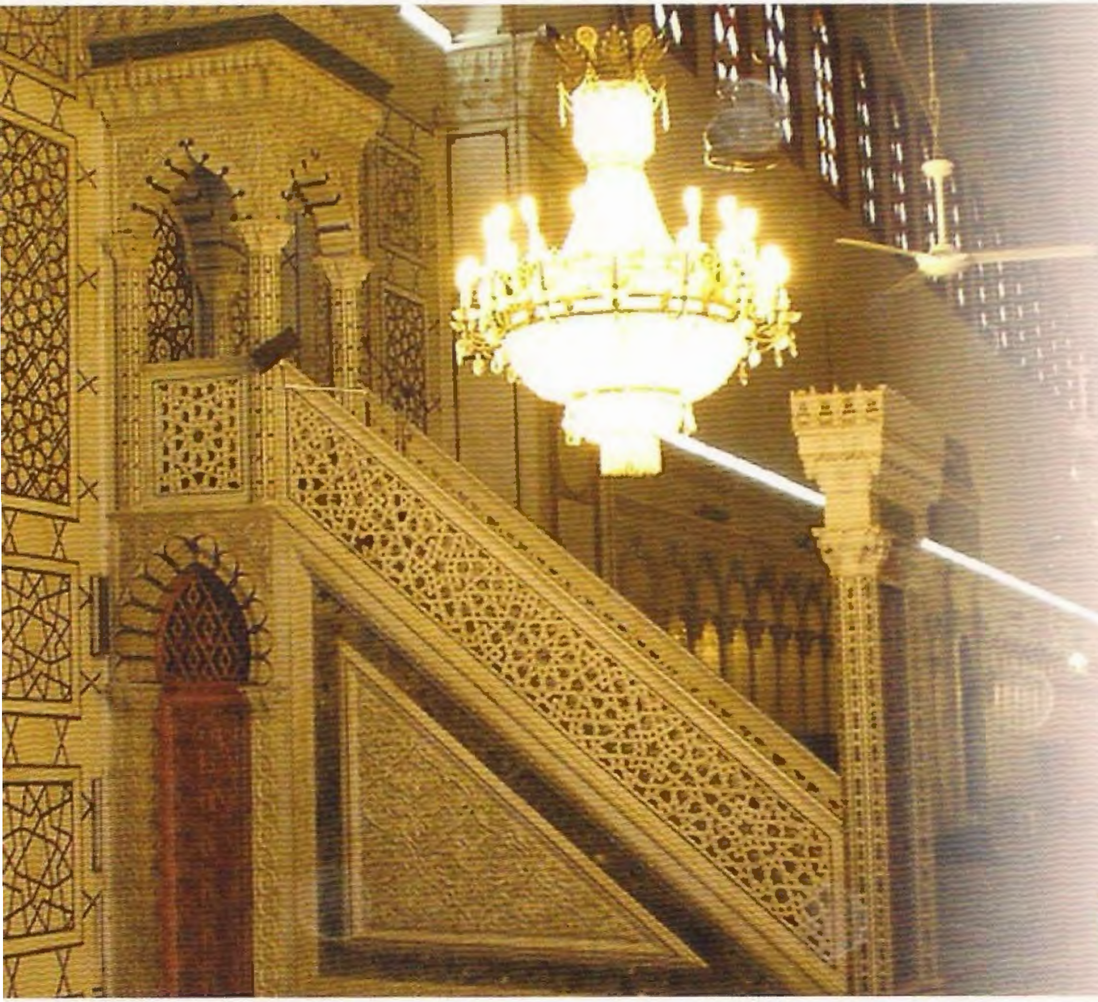
[مسند أحمد: ١/ ٢٠٣، إسناده صحيح على شرط الشيخين]

Ibraaheem ibn Sa'd narrated to us from his father from 'Abdullaah ibn Ja'far ﷺ who said,

"I saw the Prophet ﷺ eating cucumber with fresh dates."

(*Musnad Ahmad,* Vol. 1, p. 203. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

من مسند



أبي جحيفة وهب
ابن عبدالله السوائي
رضي الله عنه

From the
Musnad of
Abu Ju<u>h</u>ayfah Wahb
ibn ʿAbdullaah as-Suwaaʾee رضي الله عنه

247

حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا إِسْمَاعِيلُ - يَعْنِي ابْنَ أَبِي خَالِدٍ -:

حَدَّثَنِي أَبُو جُحَيْفَةَ رضي الله عنه: أَنَّهُ رَأَى رَسُولَ اللهِ ﷺ، وَكَانَ أَشْبَهَ النَّاسِ بِهِ الْحَسَنُ بْنُ عَلِيٍّ.

[مسند أحمد: ٤/ ٣٠٧، إسناده صحيح على شرط الشيخين]

Yazeed [ibn Haaroon] narrated to us from Ismaa'eel ibn Abu Khaalid who said,

"Abu Juhayfah ﷺ told me that he saw Allah's Messenger ﷺ and that the person who resembled him the most was [his grandson] al-Hasan ibn 'Ali [ibn Abee Taalib]."

(*Musnad Ahmad,* Vol. 4, p. 307. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

من مسند

جندب بن سفيان البجلي العلقي رضي الله عنه من الكوفيين

From the *Musnad* of

Jundub ibn Sufyaan al-Bajalee al-ʿAlaqee رضي الله عنه from Kufah



248

حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ سَمِعَهُ مِنْ جُنْدُبٍ ﷺ: أَنَّ النَّبِيَّ ﷺ قَالَ:

«أَنَا فَرَطُكُمْ عَلَى الْحَوْضِ». قَالَ سُفْيَانُ: الْفَرَطُ الَّذِي يَسْبِقُ.

[مسند أحمد: ٤/ ٣١٣، إسناده صحيح على شرط الشيخين]

Sufyaan ibn 'Uyaynah narrated to us from 'Abdul-Malik ibn 'Umayr who said he heard Jundub [ibn Sufyaan] ﷺ say that the Prophet ﷺ said,

"I will be your forerunner at [*al-Kawthar*] pond." Sufyan said, "A forerunner is someone who goes to a place before others."

(*Musnad Ahmad,* Vol. 4, p. 313. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

249

حَدَّثَنَا عَبِيدَةُ بْنُ حُمَيْدٍ: حَدَّثَنِي الْأَسْوَدُ بْنُ قَيْسٍ عَنْ جُنْدُبِ بْنِ سُفْيَانَ الْبَجَلِيِّ، ثُمَّ الْعَلَقِيِّ ﷺ: أَنَّهُ صَلَّى مَعَ رَسُولِ اللهِ ﷺ يَوْمَ أَضْحَى، فَانْصَرَفَ رَسُولُ اللهِ ﷺ، فَإِذَا هُوَ بِاللَّحْمِ وَذَبَائِحِ الْأَضْحَى، فَعَرَفَ رَسُولُ اللهِ ﷺ أَنَّهَا ذُبِحَتْ قَبْلَ أَنْ يُصَلِّيَ، فَقَالَ رَسُولُ اللهِ ﷺ: «مَنْ كَانَ ذَبَحَ قَبْلَ أَنْ نُصَلِّيَ فَلْيَذْبَحْ مَكَانَهَا أُخْرَى، وَمَنْ لَمْ يَكُنْ ذَبَحَ حَتَّى صَلَّيْنَا فَلْيَذْبَحْ بِاسْمِ اللهِ».

[مسند أحمد: ٤/ ٣١٢، إسناده صحيح على شرط البخاري]

'Abeedah ibn Humayd narrated to us from al-Aswad ibn Qays told from Jundub ibn Sufyaan al-Bajalee al-'Alaqee ﷺ who said,

"I prayed with Allah's Messenger ﷺ on the day of *'Eed-ul-Ad-haa*, then I saw some meat from animals that had already been sacrificed. The Messenger of Allah ﷺ realized that they had been sacrificed before the prayer was offered, so he said, 'Whoever slaughtered [his sacrificial animal] before offering the [*'Eed*] prayer must make up for it by slaughtering another one."

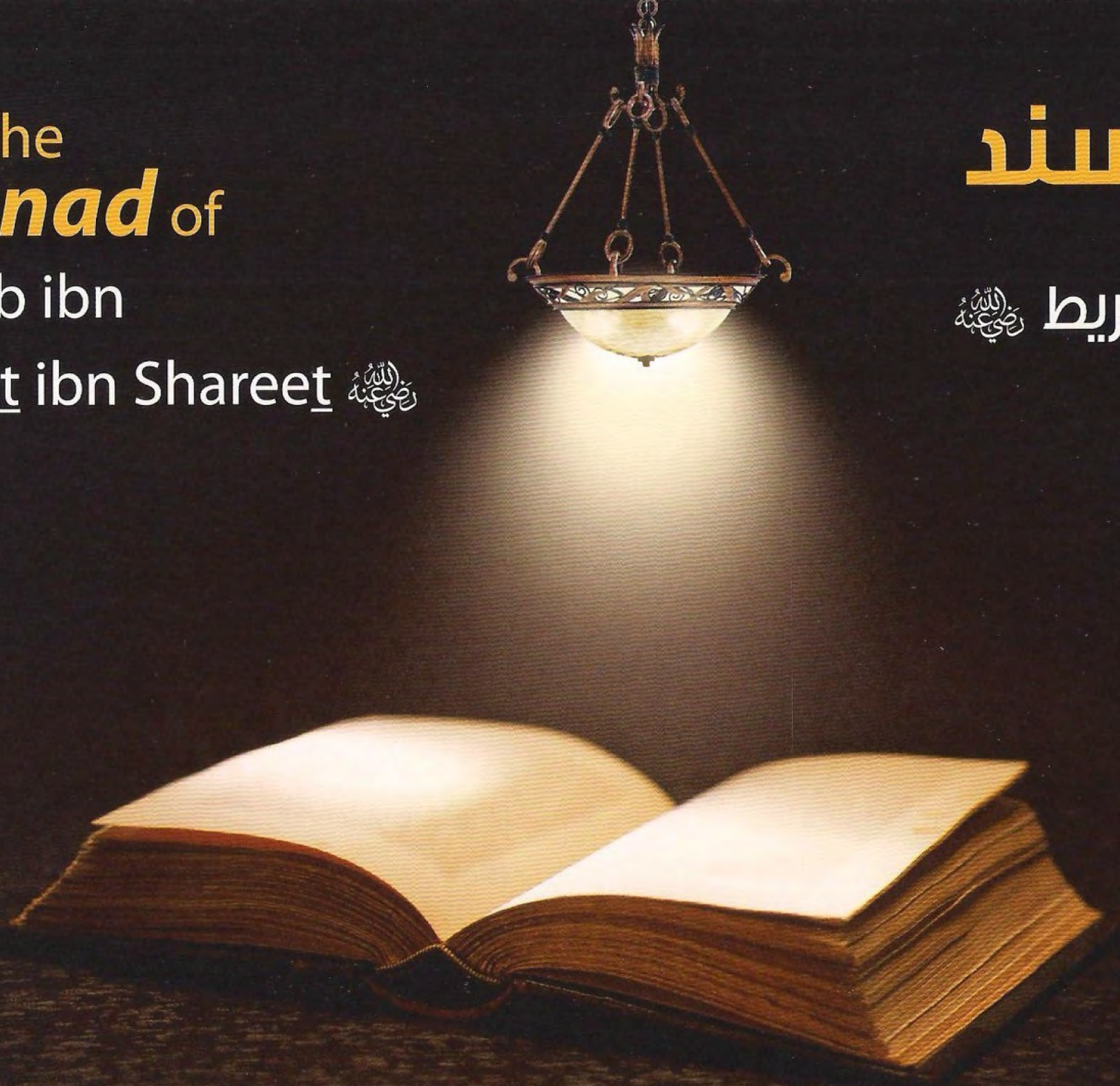
(*Musnad Ahmad,* Vol. 4, p. 312. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree.)

From the *Musnad* of

Jundub ibn Nubayt ibn Shareet رضي الله عنه

من مسند

نبيط بن شريط رضي الله عنه



250

حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سَلَمَةُ بْنُ نُبَيْطٍ عَنْ أَبِيهِ، وَكَانَ قَدْ حَجَّ مَعَ النَّبِيِّ ﷺ قَالَ:

رَأَيْتُهُ يَخْطُبُ يَوْمَ عَرَفَةَ عَلَى بَعِيرِهِ.

[مسند أحمد: ٤/ ٣٠٥، حديث صحيح وهذا إسناد ضعيف]

Wakee' narrated to us from Salamah ibn Nubayt from his father who performed the [Farewell] Pilgrimage with the Prophet ﷺ and said,

"I saw him delivering a sermon on the Day of 'Arafah on a camel."

(*Musnad Ahmad,* Vol. 4, p. 305. This *hadeeth* is *saheeh* but its *isnaad* is 'weak'.)

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حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ عَبْدِ الرَّحْمَنِ أَبُو يَحْيَى الْحِمَّانِيُّ قَالَ: حَدَّثَنَا سَلَمَةُ بْنُ نُبَيْطٍ قَالَ: كَانَ أَبِي وَجَدِّي وَعَمِّي مَعَ النَّبِيِّ ﷺ قَالَ: أَخْبَرَنِي أَبِي قَالَ:

رَأَيْتُ النَّبِيَّ ﷺ يَخْطُبُ عَشِيَّةَ عَرَفَةَ عَلَى جَمَلٍ أَحْمَرَ. قَالَ: قَالَ سَلَمَةُ: أَوْصَانِي أَبِي بِصَلَاةِ السَّحَرِ، قُلْتُ: يَا أَبَةِ، إِنِّي لَا أُطِيقُهَا، قَالَ: فَانْظُرِ الرَّكْعَتَيْنِ قَبْلَ الْفَجْرِ، فَلَا تَدَعَنَّهُمَا، وَلَا تَشْخَصْ فِي الْفِتْنَةِ.

[مسند أحمد: ٤/ ٣٠٦، حديث صحيح وهذا إسناد ضعيف لاضطرابه]

'Abdul-Hameed ibn 'Abdur-Rahmaan Abu Yahyaa al-Himaanee from Salamah ibn Nubayt who said,

"My father, my grandfather and my paternal uncle were with the Prophet ﷺ [on the day he performed the Farewell Pilgrimage]. My father told me, 'I saw the Prophet ﷺ delivering a sermon in the afternoon of the Day of 'Arafah on a red camel.' My father advised me to offer optional prayers in the last hours of the night [before dawn], and I said to him, 'But I cannot do that, father.' He said, 'Then do not fail to offer the two *rak'ahs* before the obligatory *Fajr* prayer. Never neglect them and never take the initiative to cause *fitnah*[189] or be part of it.'"

(*Musnad Ahmad,* Vol. 4, p. 306. This *hadeeth* is *saheeh* but its *isnaad* is 'weak'.)

189- The word *fitnah* comes from an Arabic verb which means to "seduce, tempt, or lure." There are many shades of meaning, mostly referring to a feeling of disorder or unrest. It is mainly used to describe forces that cause controversy, fragmentation, scandal, chaos, or discord within the Muslim community, disturbing social peace and order. (LB)

من مسند

عروة البارقي رضي الله عنه

From the *Musnad* of

'Urwah al-Baariqee رضي الله عنه

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حَدَّثَنَا سُفْيَانُ: أَخْبَرَنَا الْبَارِقِيُّ شَبِيبٌ أَنَّهُ سَمِعَ عُرْوَةَ الْبَارِقِيَّ ﷺ يَقُولُ:

سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «الْخَيْلُ مَعْقُودٌ فِي نَوَاصِيهَا الْخَيْرُ». وَرَأَيْتُ فِي دَارِهِ سَبْعِينَ فَرَسًا.

[مسند أحمد: ٤/ ٣٧٥، إسناده صحيح على شرط الشيخين]

Sufyaan [ibn ʻUyaynah] narrated to us from al-Baariqee Shabeeb [ibn Gharqadah] that he heard ʻUrwah al-Baariqee ﷺ say,

"I heard the Prophet ﷺ say, 'Goodness is tied to the forelocks of horses [used for *jihaad*]', and I (i.e. Shabeeb al-Baariqee) saw seventy horses in his[190] quarters."[191]

(*Musnad Ahmad,* Vol. 4, p. 375. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

190- That is, in the quarters of ʻUrwah al-Baariqee. (LB)

191- The narration reported by al-Bukhaaree explains this: "Goodness will remain [as a permanent quality] in the forelocks of horses [used for *jihaad*] till the Day of Resurrection, for they bring about either reward [in the Hereafter] or booty [in this world]." (LB)

من مسند

ابن سرجس رضي الله عنه من الكوفيين



From the ***Musnad*** of ʿAbdullaah ibn Sarjis رضي الله عنه from Kufah

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حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا عَاصِمٌ بِالْكُوفَةِ فَلَمْ أَكْتُبْهُ فَسَمِعْتُ شُعْبَةَ يُحَدِّثُ بِهِ فَعَرَفْتُهُ بِهِ، عَنْ عَاصِمٍ، عَنْ عَبْدِ اللهِ بْنِ سَرْجِسَ رضي الله عنه:

أَنَّ رَسُولَ اللهِ صلى الله عليه وسلم كَانَ إِذَا سَافَرَ قَالَ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ، وَكَآبَةِ الْمُنْقَلَبِ، وَالْحَوْرِ بَعْدَ الْكَوْرِ، وَدَعْوَةِ الْمَظْلُومِ، وَسُوءِ الْمَنْظَرِ فِي الْأَهْلِ وَالْمَالِ».

[مسند أحمد: ٥/ ٨٢، إسناده صحيح على شرط مسلم]

Yazeed ibn Haaroon narrated to us from ʿAasim [al-Ahwal] in Kufah (Yazeed ibn Haaroon said that he did not write the following *hadeeth* down but when he heard Shuʿbah [ibn al-Hajjaaj][192] narrating it he recognized it as being narrated from ʿAasim) from ʿAbdullaah ibn Sarjis ﷺ who said,

"Whenever Allah's Messenger ﷺ went on a journey, he would supplicate, '*Allaahumma innee a'oodhu bika min wa'thaa'is-safari, wa ka'aabatil-munqalabi, wal-hawri ba'dal-kawri, wa da'wat-il-madhloomi, wa soo'-il-mandhari fil-ahli wal-maali* (O Allah, I seek refuge in You from the hardships of the journey, from a disappointed, sad return, from deviation from faith to disbelief, from the prayer of the oppressed , and from an ill-fated outcome with regard to family and property).'"[193]

(*Musnad Ahmad,* Vol. 5, p. 82. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by Muslim.)

192- Shuʿbah ibn al-Hajjaaj was known as the 'King of *Hadeeth*' because he was instrumental in shaping the *hadeeth* discipline and raising its academic standards. In fact, he retained a large number of the Prophet's traditions. He was born in Waasit, southern Iraq, in 82 or 83 AH (roughly 701 CE) and heard *hadeeth* from a number of Muslim scholars, such as al-Hasan al-Basree, Ibn Seereen, Qataadah, Khaalid al-Hadh-dhaa' and ʿAmr ibn Deenaar. (LB)

193- Almighty Allah definitely answers the prayer of the oppressed and wronged people. (LB)

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حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا عَاصِمٌ الْأَحْوَلُ عَنْ عَبْدِ اللهِ بْنِ سَرْجِسَ ﷺ - قَالَ عَاصِمٌ: وَقَدْ كَانَ رَأَى النَّبِيَّ ﷺ -:
كَانَ رَسُولُ اللهِ ﷺ إِذَا خَرَجَ فِي سَفَرٍ قَالَ:
«اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ، وَكَآبَةِ الْمُنْقَلَبِ، وَالْحَوْرِ بَعْدَ الْكَوْرِ، وَدَعْوَةِ الْمَظْلُومِ، وَسُوءِ الْمَنْظَرِ فِي الْمَالِ وَالْأَهْلِ». وَإِذَا رَجَعَ قَالَ مِثْلَهَا، إِلَّا أَنَّهُ يَقُولُ: «وَسُوءِ الْمَنْظَرِ فِي الْأَهْلِ وَالْمَالِ». يَبْدَأُ بِالْأَهْلِ.

[مسند أحمد: ٥/ ٨٢، إسناده صحيح على شرط مسلم]

Abu Mu'aawiyah [ad-Dareer] narrated to us from 'Aasim al-Ahwal from 'Abdullaah ibn Sarjis ﷺ ('Aasim al-Ahwal said that 'Abdullaah ibn Sarjis had seen the Prophet ﷺ) who said that whenever the Prophet ﷺ set out on a journey, he would supplicate,

"*Allaahumma innee a'oodhu bika min wa'thaa'is-safari, wa ka'aabatil-munqalabi, wal-hawri ba'dal-kawri, wa da'wat-il-madhloomi, wa soo'-il-mandhari fil-ahli wal-maali* (O Allah, I seek refuge in You from the hardships of the journey, from a disappointed, sad return, from deviation from faith to disbelief, from the prayer of the oppressed, and from an ill-fated outcome with regard to family and property). On his return journey he would recite the same supplication with the exception that he would say, '*wa soo'-il-mandhari fil-maali wal-ahli*' [instead of '*wa soo'-il-mandhari fil-ahli wal-maali*'], in which case he would mention property first [instead of family]."

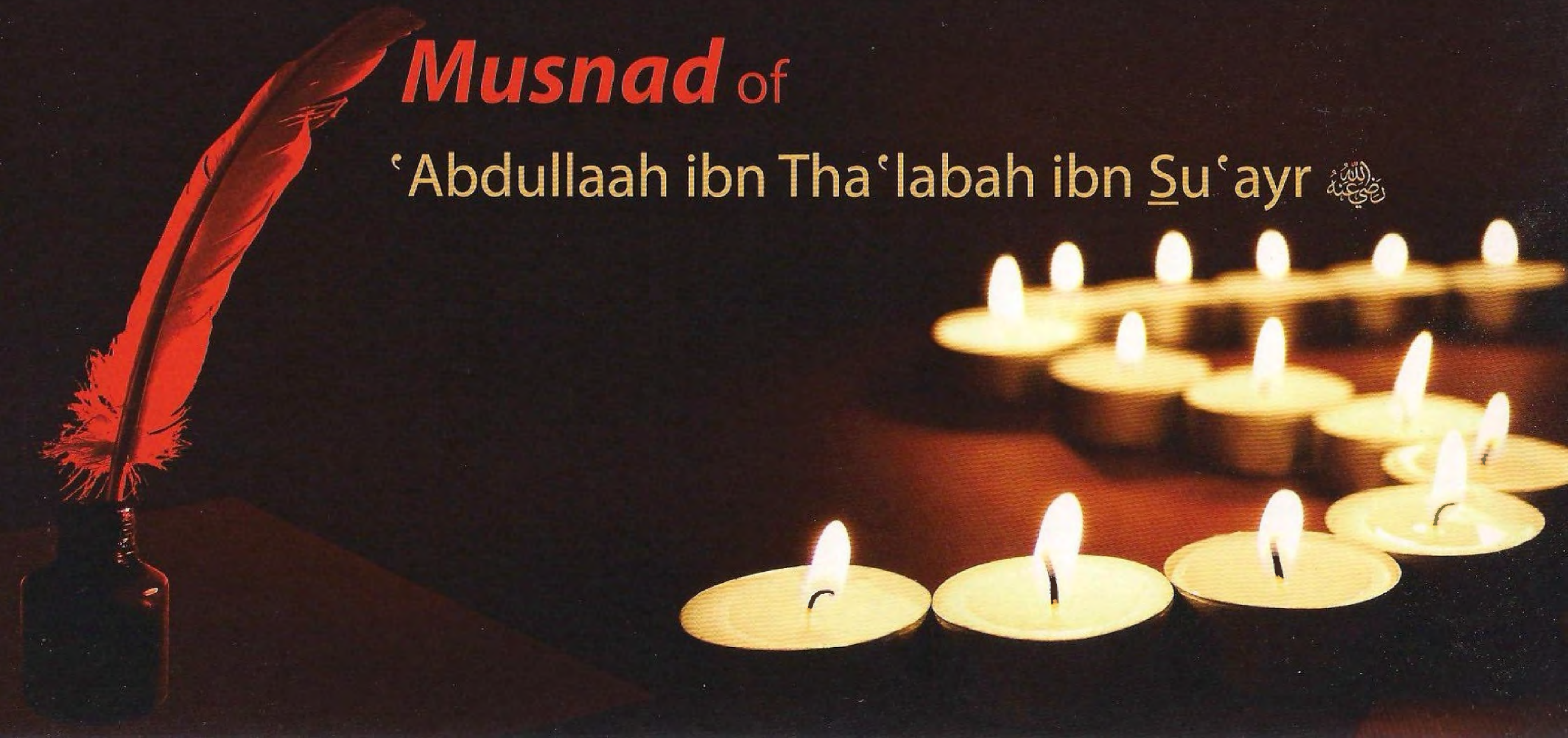
(*Musnad Ahmad,* Vol. 5, p. 82. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by Muslim.)

من مسند

عبدالله بن ثعلبة (بن صُعَير) رضي الله عنه

From the ***Musnad*** of

ʿAbdullaah ibn Thaʿlabah ibn <u>S</u>uʿayr رضي الله عنه



حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ اللهِ بْنِ ثَعْلَبَةَ بْنِ أَبِي صُعَيْرٍ ﷺ - وَثَبَّتَنِيهِ مَعْمَرٌ -:

255 إِنَّ النَّبِيَّ ﷺ أَشْرَفَ عَلَى قَتْلَى أُحُدٍ، فَقَالَ: «إِنِّي أَشْهَدُ عَلَى هَؤُلَاءِ، زَمِّلُوهُمْ بِكُلُومِهِمْ وَدِمَائِهِمْ».

[مسند أحمد: ٥/ ٤٣١، إسناده صحيح، رجاله ثقات رجال الصحيح]

Sufyaan [ibn 'Uyaynah] narrated to us from [Muhammad ibn Shihaab] az-Zuhree from ['Abdullaah ibn Tha'labah] ibn Su'ayr ﷺ who said,

"The Prophet ﷺ looked at those [of his companions] who were martyred in the Battle of Uhud and said, 'I bear witness [that these have fought for Your sake].' Then he [turned to those with him and] said, 'Shroud them [in the clothes they are wearing and bury them] with their wounds and blood.'"[194]

(*Musnad Ahmad,* Vol. 5, p. 431. The *isnaad* of this *hadeeth* is *saheeh* and its transmitters are 'trustworthy'.)

194- That is, without washing them or using the usual shrouds for shrouding the dead. Rather, use the clothes they are wearing as their shrouds. (LB)

من مسند

السائب بن يزيد رضي الله عنه من الكوفيين والمدنيين

From the ***Musnad*** of as-Saa’ib ibn Yazeed رضي الله عنه from Kufah and Madeenah

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حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنِ السَّائِبِ بْنِ يَزِيدَ ﷺ قَالَ:

خَرَجْتُ مَعَ الصِّبْيَانِ إِلَى ثَنِيَّةِ الْوَدَاعِ نَتَلَقَّى رَسُولَ اللهِ ﷺ مِنْ غَزْوَةِ تَبُوكَ. وَقَالَ سُفْيَانُ مَرَّةً: أَذْكُرُ مَقْدَمَ النَّبِيِّ ﷺ لَمَّا قَدِمَ النَّبِيُّ ﷺ مِنْ تَبُوكَ.

[مسند أحمد: ٣/ ٤٤٩، إسناده صحيح على شرط الشيخين]

Sufyaan [ibn ʿUyaynah] narrated to us from [Muhammad ibn Shihaab] az-Zuhree from as-Saa'ib ibn Yazeed who said,

"I went out with the boys to al-Wadaaʿ mountain trail to welcome Allah's Messenger ﷺ when he came back from the campaign of Tabook." On one occasion, Sufyaan [ibn ʿUyaynah] said in his narration that as-Saa'ib ibn Yazeed said, "I remember the Prophet's arrival from the campaign of Tabook."

(*Musnad Ahmad,* Vol. 3, p. 449. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

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حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا يَزِيدُ بْنُ خُصَيْفَةَ عَنِ السَّائِبِ بْنِ يَزِيدَ ﷺ - إِنْ شَاءَ اللَّهُ -:

إِنَّ النَّبِيَّ ﷺ ظَاهَرَ بَيْنَ دِرْعَيْنِ يَوْمَ أُحُدٍ. وَحَدَّثَنَا بِهِ مَرَّةً أُخْرَى فَلَمْ يَسْتَثْنِ فِيهِ.

[مسند أحمد: ٣/ ٤٤٩، إسناده صحيح على شرط الشيخين]

Sufyaan [ibn 'Uyaynah] narrated to us from Yazeed ibn Khusayfah who said,

"*Inshaa Allaah*, as-Saa'ib ibn Yazeed ﷺ said that the Prophet ﷺ put on two coats of mail during the Battle of Uhud." Yazeed Ibn Khusayfah told us this narration another time but without saying *inshaa Allaah*."

(*Musnad Ahmad,* Vol. 3, p. 449. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

من مسند

محمد بن حاطب الجمحي رضي الله عنه

From the *Musnad* of

Muhammad ibn Haatib al-Jumahee رضي الله عنه

258

حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا أَبُو بَلْجٍ عَنْ مُحَمَّدِ بْنِ حَاطِبٍ الْجُمَحِيِّ ﵁ قَالَ: قَالَ رَسُولُ اللهِ ﷺ:

«فَصْلُ بَيْنَ الْحَلَالِ وَالْحَرَامِ الدُّفُّ وَالصَّوْتُ فِي النِّكَاحِ».

[مسند أحمد: ٣/ ٤١٨، إسناده حسن]

Hushaym [ibn bushayr] narrated to us from Abu Balj from Muhammad ibn Haatib al-Jumahee ﵁ who said,

"Allah's Messenger ﷺ said, 'The difference between the lawful [marriage] and the unlawful [marriage] is the beating of the *duff*[195] and [singing].'"[196]

(*Musnad Ahmad,* Vol. 3, p. 318. The *isnaad* of this *hadeeth* is *hasan*.)

195- The *duff* is a circular instrument which looks just like a tambourine, consisting of a frame covered with skin or plastic but without the jingling disks fitted into the rim. Beating the *duff*, however, is only permissible for women amongst themselves. (LB)
196- That is, only for women and in accordance with Islamic teachings and conditions set by Islam in this regard with a view to announcing marriage, as opposed to fornication or adultery which takes place in secrecy. (LB)

من مسند

عامر المزني رضي الله عنه من المكيين والمدنيين

From the *Musnad* of ʿAamir al-Muzanee (radiyallaahu 'anhu) of Makkah and Madeenah

259

حَدَّثَنَا أَبُو مُعَاوِيَةَ قَالَ: حَدَّثَنَا هِلَالُ بْنُ عَامِرٍ الْمُزَنِيُّ عَنْ أَبِيهِ قَالَ:

رَأَيْتُ رَسُولَ اللهِ ﷺ يَخْطُبُ النَّاسَ بِمِنًى عَلَى بَغْلَةٍ وَعَلَيْهِ بُرْدٌ أَحْمَرُ قَالَ: وَرَجُلٌ مِنْ أَهْلِ بَدْرٍ بَيْنَ يَدَيْهِ يُعَبِّرُ عَنْهُ قَالَ: فَجِئْتُ حَتَّى أَدْخَلْتُ يَدِي بَيْنَ قَدَمِهِ وَشِرَاكِهِ قَالَ: فَجَعَلْتُ أَعْجَبُ مِنْ بَرْدِهَا.

[مسند أحمد: ٣/ ٤٧٧، رجاله ثقات]

Abu Mu'aawiyah [ad-Dareer] narrated to us from Hilaal ibn 'Aamir al-Muzanee from his father ['Aamir al-Muzanee ﷺ] who said,

"I saw Allah's Messenger ﷺ addressing the people in Mina [during the farewell Pilgrimage] on a female mule, and he was wearing a red cloak. A man amongst those who had participated in the Battle of Badr was standing in front of him, conveying his words [to the others]. I moved forward and placed my hand between [one of the Prophet's] feet and his shoelace, and I was surprised at how cool [his foot] was."

(*Musnad Ahmad,* Vol. 3, p. 477. The transmitters of this *hadeeth* are 'trustworthy'.)

من مسند
الحارث بن حسان البكري رضي الله عنه

From the *Musnad* of
al-Haarith ibn Hassaan al-Bakree رضي الله عنه

260

حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ قَالَ: حَدَّثَنَا عَاصِمُ بْنُ أَبِي النَّجُودِ عَنِ الْحَارِثِ بْنِ حَسَّانَ الْبَكْرِيِّ ﷺ قَالَ:

قَدِمْنَا الْمَدِينَةَ، فَإِذَا رَسُولُ اللهِ ﷺ عَلَى الْمِنْبَرِ، وَبِلَالٌ قَائِمٌ بَيْنَ يَدَيْهِ، مُتَقَلِّدٌ السَّيْفَ بَيْنَ يَدَيْ رَسُولِ اللهِ ﷺ، وَإِذَا رَايَاتٌ سُودٌ، وَسَأَلْتُ: مَا هَذِهِ الرَّايَاتُ؟ فَقَالُوا: عَمْرُو بْنُ الْعَاصِ قَدِمَ مِنْ غَزَاةٍ.

[مسند أحمد: ٣/ ٤٨١، إسناده ضعيف لانقطاعه]

Abu Bakr ibn ʿAyyaash narrated to us from ʿAasim ibn Abun-Nujood from al-Haarith ibn Hassaan al-Bakree ﷺ who said,

"We came to Madeenah and we saw Allah's Messenger ﷺ on the pulpit. Bilaal [ibn Rabaah] was standing in front of Allah's Messenger ﷺ, girding himself with a sword before him. There were black flags, so I asked [those standing there], 'What are these flags for?' They said, ''Amr ibn al-ʿAasee[197] has come back from a military expedition.'"

(*Musnad Ahmad,* Vol. 3, p. 418. The *isnaad* of this *hadeeth* is 'weak' due to its interruption.)

197- ʿAmr ibn al-ʿAasee, also known as ʿAmr ibn al-ʿAas was a famous military commander and strategist who is most noted for leading the conquest of Egypt. He was one of the Prophet's companions who rose quickly through the Muslim hierarchy following his conversion to Islam in the year 8 AH (629 CE). He founded the Egyptian capital of Fustat and built the Mosque of ʿAmr ibn al-ʿAas at its centre. He died in 664 CE. (LB)

من مسند

كعب بن زيد - أو زيد بن كعب - الأنصاري رضي الله عنه



From the *Musnad* of

Kaʿb ibn Zayd (or Zayd ibn Kaʿb) al-Ansaaree رضي الله عنه

261

حَدَّثَنَا الْقَاسِمُ بْنُ مَالِكٍ الْمُزَنِيُّ أَبُو جَعْفَرٍ قَالَ: أَخْبَرَنِي جَمِيلُ بْنُ زَيْدٍ قَالَ: صَحِبْتُ شَيْخًا مِنَ الْأَنْصَارِ ذَكَرَ أَنَّهُ كَانَتْ لَهُ صُحْبَةٌ، يُقَالُ لَهُ: كَعْبُ بْنُ زَيْدٍ أَوْ زَيْدُ بْنُ كَعْبٍ، فَحَدَّثَنِي أَنَّ رَسُولَ اللهِ ﷺ تَزَوَّجَ امْرَأَةً مِنْ بَنِي غِفَارٍ، فَلَمَّا دَخَلَ عَلَيْهَا، فَوَضَعَ ثَوْبَهُ، وَقَعَدَ عَلَى الْفِرَاشِ، أَبْصَرَ بِكَشْحِهَا بَيَاضًا، فَانْحَازَ عَنِ الْفِرَاشِ، ثُمَّ قَالَ: «خُذِي عَلَيْكِ ثِيَابَكِ» وَلَمْ يَأْخُذْ مِمَّا آتَاهَا شَيْئًا.

[مسند أحمد: ٣/٤٩٣، إسناده ضعيف]

al-Qaasim ibn Maalik al-Muzanee, whose *kunyah* is Abu Ja'far, narrated to us from Jameel ibn Zayd who said,

"I accompanied an old man of the *Ansaar* who said that he was one of the Prophet's companions, and his name was Ka'b ibn Zayd or maybe Zayd ibn Ka'b. He told me that Allah's Messenger ﷺ [once] married a woman from the Banu Ghifaar tribe, but when he entered [the apartment] where she was, he took off his garment and sat on the bed. However, when he saw some whiteness on her side [due to leprosy], he moved away from the bed and said to her, 'Put your clothes back on.' And he did not take back [the dowry] that he had given to her."

Musnad Ahmad, Vol. 3, p. 493. The *isnaad* of this *hadeeth* is 'weak' due to the weakness of Jameel ibn Zayd, one of its transmitters.)

من مسند

أسامة بن شريك ﵁ من الكوفيين



From the *Musnad* of

Usaamah ibn Shareek ﵁ of Kufah

262 حَدَّثَنَا ابْنُ زِيَادٍ - يَعْنِي الْمُطَّلِبَ بْنَ زِيَادٍ -: حَدَّثَنَا زِيَادُ بْنُ عِلَاقَةَ عَنْ أُسَامَةَ بْنِ شَرِيكٍ ﷺ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ:

«تَدَاوَوْا عِبَادَ اللهِ، فَإِنَّ اللهَ عَزَّ وَجَلَّ لَمْ يُنْزِلْ دَاءً إِلَّا أَنْزَلَ مَعَهُ شِفَاءً إِلَّا الْمَوْتَ وَالْهَرَمَ».

[مسند أحمد: ٤/٢٧٩، حديث صحيح، وهذا إسناد حسن]

[Al-Muttalib] ibn Ziyaad narrated to us from Ziyaad ibn 'Ilaaqah from Usaamah ibn Shurayk ﷺ who said that Allah's Messenger ﷺ said,

"Seek medical treatment, slaves of Allah, for Allah has not sent a disease down without sending down a remedy for it, except for death and old age."

(*Musnad Ahmad,* Vol. 4, p. 279. This *hadeeth* is *saheeh* and its *isnaad* is *hasan.*)

من مسند

أبي كاهل قيس بن عائذ رضي الله عنه
عداده في الشاميين

From the *Musnad* of

Abu Kaahil Qays ibn ʿAa'idh رضي الله عنه of Syria



263

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا إِسْمَاعِيلُ - يَعْنِي ابْنَ أَبِي خَالِدٍ - عَنْ قَيْسِ بْنِ عَائِذٍ ﷺ قَالَ:

رَأَيْتُ رَسُولَ اللهِ ﷺ يَخْطُبُ النَّاسَ عَلَى نَاقَةٍ، وَحَبَشِيٌّ مُمْسِكٌ بِخِطَامِهَا.

[مسند أحمد: ٤/١٧٧، ضعيف]

Muhammad ibn 'Ubayd narrated to us from Ismaa'eel ibn Abu Khaalid from Qays ibn 'Aa'idh who said,

"I saw Allah's Messenger ﷺ addressing the people on a camel while an Abyssinian [man][198] was holding its reins."

(*Musnad Ahmad,* Vol. 4, p. 177. The *isnaad* of this *hadeeth* is 'weak'.)

198- That is, Bilaal ibn Rabaah ﷺ. (LB)



من مسند

الرُّبيِّع بنت معوِّذ ابن عفراء رضي الله عنها

From the *Musnad* of

ar-Rubayyiʿ
bint
Muʿawwidh ibn ʿAfraaaʾ رضي الله عنها

264 حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ قَالَ: حَدَّثَنِي عَبْدُ اللهِ بْنُ مُحَمَّدِ بْنِ عَقِيلِ بْنِ أَبِي طَالِبٍ قَالَ: أَرْسَلَنِي عَلِيُّ بْنُ حُسَيْنٍ إِلَى الرُّبَيِّعِ بِنْتِ مُعَوِّذٍ ابْنِ عَفْرَاءَ ﵂، فَسَأَلْتُهَا عَنْ وُضُوءِ رَسُولِ اللهِ ﷺ، فَأَخْرَجَتْ لَهُ، يَعْنِي إِنَاءً يَكُونُ مُدًّا، أَوْ نَحْوَ مُدٍّ وَرُبُعٍ - قَالَ سُفْيَانُ: كَأَنَّهُ يَذْهَبُ إِلَى الْهَاشِمِيِّ - قَالَتْ: كُنْتُ أُخْرِجُ إِلَيْهِ الْمَاءَ فِي هَذَا، فَيَصُبُّ عَلَى يَدَيْهِ ثَلَاثًا - وَقَالَ مَرَّةً: يَغْسِلُ يَدَيْهِ قَبْلَ أَنْ يُدْخِلَهُمَا - وَيَغْسِلُ وَجْهَهُ ثَلَاثًا، وَيُمَضْمِضُ ثَلَاثًا، وَيَسْتَنْشِقُ ثَلَاثًا، وَيَغْسِلُ يَدَهُ الْيُمْنَى ثَلَاثًا، وَالْيُسْرَى ثَلَاثًا، وَيَمْسَحُ بِرَأْسِهِ - وَقَالَ مَرَّةً: مَرَّتَيْنِ - مُقْبِلًا وَمُدْبِرًا، ثُمَّ يَغْسِلُ رِجْلَيْهِ ثَلَاثًا. قَدْ جَاءَنِي ابْنُ عَمٍّ لَكَ، فَسَأَلَنِي - وَهُوَ ابْنُ عَبَّاسٍ - فَأَخْبَرْتُهُ، فَقَالَ لِي: مَا أَجِدُ فِي كِتَابِ اللهِ إِلَّا مَسْحَتَيْنِ وَغَسْلَتَيْنِ.

[مسند أحمد: ٦/٣٥٨، إسناده ضعيف لضعف عبد الله بن محمد بن عقيل]

Sufyaan ibn ʿUyaynah narrated to us from ʿAbdullaah ibn Muhammad ibn ʿAqeel ibn Abee Taalib who said,

"ʿAli ibn al-Husayn sent me to ar-Rubayyiʿ bint Muʿawwidh to ask her about the manner in which Allah's Messenger ﷺ performed *wudoo'*. She took out a vessel which holds a *mudd*[199] or about a

199- A *mudd* is an actual physical container (like a small bowl), a standardized unit of measurement, one that was widely in use in the time of the Prophet ﷺ in the marketplaces and in people's houses. It is is in modern volume measurements equal to 750 ml. (LB)

mudd and a quarter of water. (Sufyaan ibn ʿUyaynah said, 'It is as if [ʿAbdullaah ibn Muhammad ibn ʿAqeel] was referring to the Hishaamee *mudd*[200]). She said, 'I used to take water to the Prophet ﷺ, and he would pour [water] over his hands three times. (on one occasion [ʿAbdullaah ibn Muhammad ibn ʿAqeel] said, 'he would wash his hands three times [by pouring water over them]') before he placed them in the vessel. He would then wash his face three times, rinse out his mouth and snuff out water into the nose and blow it out three times, wash his right hand three times, and then his left hand three times. He would then wipe his head [with wet hands. (On one occasion [ʿAbdullaah ibn Muhammad ibn ʿAqeel] said, 'he would wipe his head twice, passing his hands over it forward and backward'). Then he would wash his feet three times. A cousin of yours, [ʿAbdullaah] ibn ʿAbbaas, came to me [once] and asked me [about the manner in which the Prophet ﷺ performed his *wudoo'*] and I told him about it. Then he said, 'I find in the Book of Allah only two acts of wiping[201] and two acts of washing.'''[202]

(*Musnad Ahmad*, Vol. 6, p. 358. The *isnaad* of this *hadeeth* is 'weak' due to the weakness of ʿAbdullaah ibn Muhammad ibn ʿAqeel, one of its transmaitters)

200- This is a type of *mudd*. (LB)
201- He meant Allah's statement in verse 6, *Soorat Aal 'Imraan*. (LB)
202- *Ibid.*

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حَدَّثَنَا عَلِيُّ بْنُ عَاصِمٍ قَالَ: أَخْبَرَنَا خَالِدُ بْنُ ذَكْوَانَ قَالَ:
سَأَلْتُ الرُّبَيِّعَ بِنْتَ مُعَوِّذٍ ابْنِ عَفْرَاءَ رضي الله عنها عَنْ صَوْمِ عَاشُورَاءَ؟ فَقَالَتْ: قَالَ رَسُولُ اللهِ ﷺ يَوْمَ عَاشُورَاءَ:
«مَنْ أَصْبَحَ مِنْكُمْ صَائِمًا؟» قَالَ: قَالُوا: مِنَّا الصَّائِمُ وَمِنَّا الْمُفْطِرُ، قَالَ: «فَأَتِمُّوا بَقِيَّةَ يَوْمِكُمْ وَأَرْسِلُوا
إِلَى مَنْ حَوْلَ الْمَدِينَةِ، فَلْيُتِمُّوا بَقِيَّةَ يَوْمِهِمْ».

[مسند أحمد: ٦/٣٦٠، إسناده ضعيف لضعف علي بن عاصم]

'Ali ibn 'Aasim narrated to us from Khaalid ibn Dhakwaan who said that he asked [ar-]Rubayyi' bint Mu'awwidh ibn 'Afra'a about fasting [on the day of] 'Aashooraa', and she said,

"The Messenger of Allah ﷺ asked [people] on the day of 'Aashooraa', 'Who is fasting [today]?' They said, 'Some of us are fasting but some of us aren't.' He told [those who were fasting] to complete their fast and told [those who were not fasting] to observe fasting from then on for the rest of the day. Then he sent word to those who lived around Madeenah with the same instructions."

(*Musnad Ahmad*, Vol. 6, p. 360. The *isnaad* of this *hadeeth* is 'weak' due to the weakness of 'Ali ibn 'Aasim, one of its transmitters.)



من مسند

أم خالد بنت سعيد بن العاص رضي الله عنها

From the *Musnad* of

Umm Khaalid bint Sa'eed ibn al-'Aas رضي الله عنها

266

حَدَّثَنَا أَبُو قُرَّةَ مُوسَى بْنُ طَارِقٍ الزُّبَيْدِيُّ قَالَ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ عَنْ أُمِّ خَالِدٍ بِنْتِ خَالِدٍ رضي الله عنها:

أَنَّهَا سَمِعَتْ رَسُولَ اللهِ ﷺ يَتَعَوَّذُ مِنْ عَذَابِ الْقَبْرِ.

[مسند أحمد: ٦/٣٦٤، إسناده صحيح ورجاله ثقات رجال الصحيح]

Abu Qurrah Moosa ibn Taariq az-Zubaydee narrated to us from Moosa ibn 'Uqbah from Umm Khaalid bint Khaalid (may Allah be pleased with her) who said,

"I heard the Messenger of Allah ﷺ seeking refuge with Allah from the punishment of the grave."

(*Musnad Ahmad,* Vol. 6, p. 364. The *isnaad* of this *hadeeth* is *saheeh* and its transmitters are 'trustworthy'.)

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حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ مُوسَى بْنِ عُقْبَةَ: سَمِعَ أُمَّ خَالِدٍ بِنْتَ خَالِدٍ ﵂ - قَالَ: وَلَمْ أَسْمَعْ أَحَدًا يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ غَيْرَهَا - تَقُولُ:

سَمِعْتُ النَّبِيَّ ﷺ يَتَعَوَّذُ مِنْ عَذَابِ الْقَبْرِ.

[مسند أحمد: ٦/٣٦٥، إسناده صحيح على شرط البخاري]

Sufyaan ibn ʿUyaynah narrated to us from Moosa ibn ʿUqbah who said he heard Umm Khaalid bint Khaalid ﵂ say,

"I heard Allah's Messenger ﷺ seek refuge with Allah from the punishment of the grave." Moosaa ibn ʿUqbah said, "I have not heard anyone say, 'I heard it from Allah's Messenger ﷺ' except her."

(*Musnad Ahmad,* Vol. 6, p. 365. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree.)

من مسند

أم هشام بنت حارثة بن النعمان رضي الله عنها

From the ***Musnad*** of

Umm Hishaam bint <u>H</u>aarithah ibn al-Nuʿmaan رضي الله عنها





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حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَسَعَدِ بْنِ زُرَارَةَ ابْنِ أَخِي عَمْرَةَ - سَمِعْتُهُ مِنْهُ قَبْلَ أَنْ يَجِيءَ الزُّهْرِيُّ - عَنِ امْرَأَةٍ مِنَ الْأَنْصَارِ قَالَتْ:

كَانَ تَنُّورُنَا وَتَنُّورُ النَّبِيِّ ﷺ وَاحِدًا، فَمَا حَفِظْتُ {ق} إِلَّا مِنْهُ كَانَ يَقْرَؤُهَا.

[مسند أحمد: ٤٣٥/٦، حديث صحيح، وهذا إسناد ضعيف]

Sufyaan ibn ʿUyaynah narrated to us from Muhammad ibn ʿAbdur-Rahmaan ibn Asʿad ibn Zuraarah, my cousin ʿAmrah, (Sufyaan ibn ʿUyaynah said that he heard it from him before az-Zuhree came [to Makkah]) from a woman amongst the Ansaar[203] who said,

"Our oven and that of the Prophet ﷺ was one, and I memorized [*Soorat*] *Qaaf* from him, for he used to recite it."[204]

(*Musnad Ahmad,* Vol. 6, p. 435. This *hadeeth* is *saheeh* but its *isnaad* is 'weak'.)

203- She is Umm Hishaam bint Haarithah ibn al-Nuʿmaan. (LB)
204- An-Nasaa'ee mentions in a report that she said he used to recite it in the *Fajr* prayer. (LB)

من مسند

عمارة بن رويبة الثقفي رضي الله عنه

From the *Musnad* of

ʿUmaarah ibn Ruwaybah at-Thaqafee رضي الله عنه

269

حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ عُمَارَةَ بْنِ رُوَيْبَةَ ﷺ:

سَمِعْتُ رَسُولَ اللهِ ﷺ - وَقَالَ سُفْيَانُ مَرَّةً: سَمِعَ رَسُولَ اللهِ ﷺ - يَقُولُ: «لَنْ يَلِجَ النَّارَ أَحَدٌ صَلَّى قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا». قِيلَ لِسُفْيَانَ: مِمَّنْ سَمِعَهُ؟ قَالَ: مِنْ عُمَارَةَ بْنِ رُوَيْبَةَ.

[مسند أحمد: ١٣٦/٤، حديث صحيح، رجاله ثقات]

[Sufyaan] ibn 'Uyaynah narrated to us from 'Abdul-Malik ibn 'Umayr from 'Umaarah ibn Ruwaybah ﷺ who said,

"I heard Allah's Messenger ﷺ (On one occasion Sufyaan ibn 'Uyaynah said that he heard Allah's Messenger ﷺ) say, 'Whoever prays before sunrise and before sunset[205] will never go to Hellfire.'"

Sufyaan [ibn 'Uyaynah] was asked, "Whom did 'Abdul-Malik ibn 'Umayr hear it from?" He replied, "He heard it from 'Umaarah ibn Ruwaybah ﷺ."

(*Musnad Ahmad,* Vol. 4, p. 136. The *isnaad* of this *hadeeth* is *saheeh* and its transmitters are 'trustworthy'.)

205- That is, the *Fajr* and *'Asr* prayers. (LB)

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حَدَّثَنَا ابْنُ فُضَيْلٍ: حَدَّثَنَا حُصَيْنٌ عَنْ عُمَارَةَ بْنِ رُوَيْبَةَ ﵁: أَنَّهُ رَأَى بِشْرَ بْنَ مَرْوَانَ عَلَى الْمِنْبَرِ رَافِعًا يَدَيْهِ، يُشِيرُ بِإِصْبَعَيْهِ يَدْعُو، فَقَالَ:

لَعَنَ اللهُ هَاتَيْنِ الْيُدَيَّتَيْنِ، رَأَيْتُ رَسُولَ اللهِ ﷺ عَلَى الْمِنْبَرِ يَدْعُو، وَهُوَ يُشِيرُ بِأُصْبُعٍ.

[مسند أحمد: ٢٦١/٤، إسناده صحيح على شرط مسلم]

Muhammad ibn Fudayl narrated to us from Husayn from 'Umaarah ibn Ruwaybah ﵁ who said he saw Bishr ibn Marwaan supplicating on the pulpit, raising his hands pointing with his two [index] fingers. ['Umaarah ibn Ruwaybah ﵁] said,

"May Allah curse these two hands! I saw Allah's Messenger ﷺ supplicating on the pulpit, pointing with one his [right index] finger only."

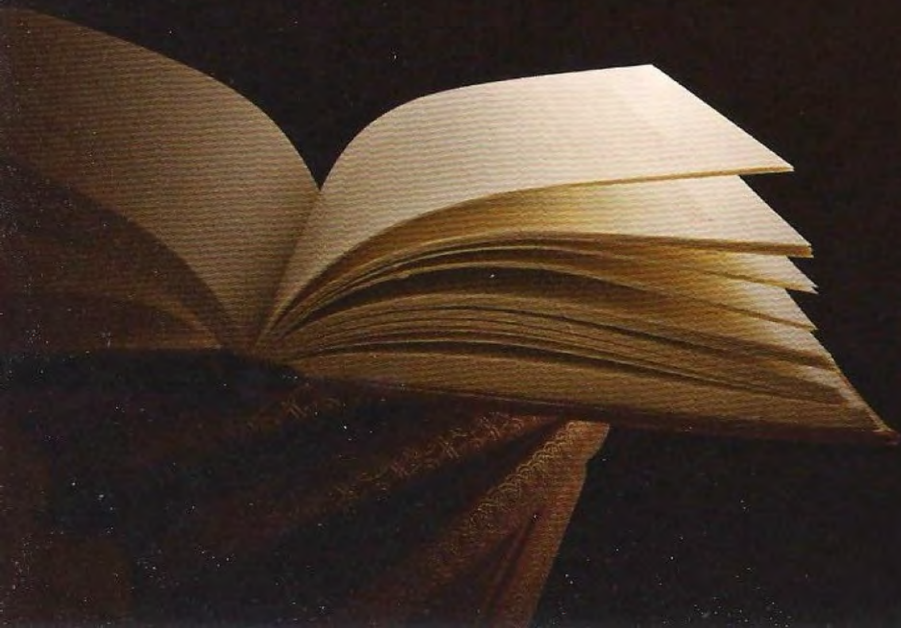
(*Musnad Ahmad,* Vol. 4, p. 162. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by Muslim.)



من مسند

عبدالله بن العباس بن عبدالمطلب رضي الله عنهما

عن النبي ﷺ



From the

Musnad of

ʿAbdullaah ibn ʿAbbaas ibn ʿAbd al-Muttalib رضي الله عنهما

271

حَدَّثَنَا سُفْيَانُ قَالَ: أَخْبَرَنِي عُبَيْدُ اللهِ بْنُ أَبِي يَزِيدَ مُنْذُ سَبْعِينَ سَنَةً، قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ ﵄ يَقُولُ: مَا عَلِمْتُ رَسُولَ اللهِ ﷺ صَامَ يَوْمًا يَتَحَرَّى فَضْلَهُ عَلَى الْأَيَّامِ، غَيْرَ يَوْمِ عَاشُورَاءَ - وَقَالَ سُفْيَانُ مَرَّةً أُخْرَى: إِلَّا هَذَا الْيَوْمَ - يَعْنِي عَاشُورَاءَ - وَهَذَا الشَّهْرَ؛ شَهْرَ رَمَضَانَ.

[مسند أحمد: ١/٢٢٢، إسناده صحيح على شرط الشيخين]

Sufyaan [ibn ʿUyaynah] narrated to us that ʿUbaydullaah ibn Abu Yazeed informed him seventy years before that he heard ʿAbdullaah ibn ʿAbbaas ﵄ say,

"I never saw the Messenger of Allah ﷺ fasting on any day, seeking its virtue and reward over other days, except the day of ʿAshooraa'." On another occasion Sufyaan said that ʿAbdullaah ibn ʿAbbaas ﵄ said, "I never saw Allah's Messenger ﷺ fasting on any day, seeking its virtue and reward over other days, except this day, that is the day of ʿAashooraa', and this month, that is *Ramadaan*."

(*Musnad Ahmad,* Vol. 1, p. 666. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

272

حَدَّثَنَا سُفْيَانُ: أَخْبَرَنِي عُبَيْدُ اللهِ أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ ﵄ يَقُولُ:

أَنَا مِمَّنْ قَدَّمَ النَّبِيُّ ﷺ لَيْلَةَ الْمُزْدَلِفَةِ فِي ضَعَفَةِ أَهْلِهِ.

[مسند أحمد: ١/٢٢٢، إسناده صحيح على شرط الشيخين]

Sufyaan [ibn 'Uyaynah] narrated to us from 'Ubaydullaah [ibn Abu Yazeed] who said that he heard ['Abdullaah] ibn 'Abbaas ﵄ say,

"I was among those whom the Prophet ﷺ sent on the night of Muzdalifah early, being among the weak members of his family."

(*Musnad Ahmad,* Vol. 1, p. 666. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

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حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ رُفَيْعٍ قَالَ:

دَخَلْتُ أَنَا وَشَدَّادُ بْنُ مَعْقِلٍ عَلَى ابْنِ عَبَّاسٍ ﵄، فَقَالَ ابْنُ عَبَّاسٍ﵄ : مَا تَرَكَ رَسُولُ اللهِ ﷺ إِلَّا مَا بَيْنَ هَذَيْنِ اللَّوْحَيْنِ. وَدَخَلْنَا عَلَى مُحَمَّدِ بْنِ عَلِيٍّ، فَقَالَ مِثْلَ ذَلِكَ، قَالَ: وَكَانَ الْمُخْتَارُ يَقُولُ الْوَحْيَ.

[مسند أحمد: ١/٢٢٠، إسناده صحيح على شرط الشيخين]

Sufyaan [ibn ʿUyaynah] narrated to us from ʿAbdul-ʿAzeez ibn Rufayʿ who said,

"Shaddaad ibn Maʿqil and I visited [ʿAbdullaah] ibn ʿAbbaas ﵄, and he said to us, 'Allah's Messenger ﷺ did not leave [us, members of his family,] anything except what is between these two covers.'[206] We also visited Mu<u>h</u>ammad ibn ʿAli [ibn Abee <u>T</u>aalib] and he said the same thing."

ʿAbdul-ʿAzeez ibn Rafeeʿ said, "Al Mukhtaar [ibn Fulful al-Makhzoomee] used to say, "By saying that, [ʿAbdullaah] ibn ʿAbbaas ﵄ and [Muhammad ibn ʿAli] meant the Qur'anic revelation."

(*Musnad A<u>h</u>mad,* Vol. 1, p. 660. The *isnaad* of this *<u>h</u>adeeth* is *<u>s</u>a<u>h</u>ee<u>h</u>* according to the conditions set by al-Bukhaaree and Muslim.)

206 - He meant the Qur'an itself, but this does not mean in any way that the Qur'an was compiled in one single book during the time of the prophet ﷺ. It was compiled during the caliphate of Abu Bakr as-Siddique ﵁. (LB)

من مسند

أبي عسيب رضي الله عنه

From the ***Musnad*** of

Abu ʿAseeb رضي الله عنه

274 حَدَّثَنَا يَزِيدُ: حَدَّثَنَا مُسْلِمُ بْنُ عُبَيْدٍ أَبُو نُصَيْرَةَ قَالَ: سَمِعْتُ أَبَا عَسِيبٍ مَوْلَى رَسُولِ اللهِ ﷺ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «أَتَانِي جِبْرِيلُ عَلَيْهِ السَّلَام بِالْحُمَّى وَالطَّاعُونِ، فَأَمْسَكْتُ الْحُمَّى بِالْمَدِينَةِ، وَأَرْسَلْتُ الطَّاعُونَ إِلَى الشَّامِ، فَالطَّاعُونُ شَهَادَةٌ لِأُمَّتِي وَرَحْمَةٌ، وَرِجْسٌ عَلَى الْكَافِرِ».

[مسند أحمد: ٨١/٥، إسناده صحيح]

Yazeed narrated to us from Muslim ibn ʿUbayd Abu Nusayrah who said that he heard Abu ʿAseeb, the freed slave of Allah's Messenger ﷺ, say,

"The Messenger of Allah ﷺ said, '[Angel] Jibreel came to me with fever and the plague, and [he gave me a choice of choosing one of them], so I chose to keep fever in Madeenah[207] and to have the plague sent to ash-Shaam.[208] Thus [dying due to] the plague is considered martyrdom for my *ummah* as well as a mercy for them[209] but a punishment for the disbelievers."

(*Musnad Ahmad,* Vol. 4, p. 136. The *isnaad* of this *hadeeth* is *saheeh*.)

207- This is also supported by the *hadeeth* reported by al-Bukhaaree in which the prophet ﷺ said, "Neither the False Messiah (*Ad-Dajjaal*) nor plague will enter Madeenah."
208- The traditional Arabic term Ash-Shaam is a name for the whole "Greater Syria" region that today comprises Syria, Jordan, Lebanon and Palestine. The word Syria is used throughout the book to refer to this historical region. (LB)
209- This is so because it serves to have their sins forgiven and their rewards doubled many times over. (LB)

من مسند

سلمة بن الأكوع ﵁



From the *Musnad* of

Salamah ibn al-Akwaʿ ﵁



275 حَدَّثَنَا الضَّحَّاكُ بْنُ مَخْلَدٍ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ أَبِي عُبَيْدٍ عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ ﷺ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ».

[مسند أحمد: ٤٧/٤، إسناده صحيح على شرط الشيخين]

Ad-Dahhaak ibn Makhlad narrated to us from Yazeed ibn Abu 'Ubayd from Salamah ibn al-Akwa' ﷺ who said,

"The Messenger of Allah ﷺ said, 'Whoever tells a lie about me deliberately will have his place in Hell.'"

(*Musnad Ahmad,* Vol. 4, p. 47. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

276

حَدَّثَنَا حَمَّادُ بْنُ مَسْعَدَةَ عَنْ يَزِيدَ - يَعْنِي ابْنَ أَبِي عُبَيْدٍ - عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ رضي الله عنه:
أَنَّ النَّبِيَّ ﷺ أَمَرَ رَجُلًا مِنْ أَسْلَمَ أَنْ يُؤَذِّنَ فِي النَّاسِ يَوْمَ عَاشُورَاءَ: مَنْ كَانَ صَائِمًا، فَلْيُتِمَّ صَوْمَهُ، وَمَنْ كَانَ أَكَلَ، فَلَا يَأْكُلْ شَيْئًا، وَلِيُتِمَّ صَوْمَهُ.

[مسند أحمد: ٤٧/٤، إسناده صحيح على شرط الشيخين]

Hammaad ibn Mas'adah narrated to us from Yazeed ibn Abu 'Ubayd from Salamah ibn al-Akwa' ﷺ who said,

"The Prophet ﷺ told a man from [the tribe of] Aslam, 'Go and announce to your people (or maybe he said, 'the people') on the day of 'Aashooraa' thus: Whoever is fasting, let him complete his fast, and whoever has eaten, let him not eat anything and complete his fast.'"

(*Musnad Ahmad,* Vol. 4, p. 47. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

277

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ قَالَ: حَدَّثَنَا سَلَمَةُ بْنُ الْأَكْوَعِ ﵁:

أَنَّ رَسُولَ اللهِ ﷺ قَالَ لِرَجُلٍ مِنْ أَسْلَمَ: «أَذِّنْ فِي قَوْمِكَ - أَوْ فِي النَّاسِ- يَوْمَ عَاشُورَاءَ: مَنْ أَكَلَ فَلْيَصُمْ بَقِيَّةَ يَوْمِهِ، وَمَنْ لَمْ يَكُنْ أَكَلَ فَلْيَصُمْ».

[مسند أحمد: ٥٠/٤، إسناده صحيح على شرط الشيخين]

Yahyaa ibn Sa'eed narrated to us from Yazeed ibn Abu 'Ubayd from Salamah ibn al-Akwa' ﵁ who said,

"The Messenger of Allah ﷺ said to a man from [the tribe of] Aslam, 'Announce to your people (or maybe he said, "to the people"] on the day of 'Aashooraa': Whoever has eaten let him fast the rest of the day, and whoever has not eaten, let him fast.'"

(*Musnad Ahmad,* Vol. 4, p. 50. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

278

Safwaan ibn 'Eesaa narrated to us from Yazeed ibn Abu 'Ubayd from Salamah ibn al-Akwa' ﷺ who said that the Prophet ﷺ ordered his caller to call out, on the day of 'Aashooraa':

"Whoever has eaten something in the morning, let him abstain from eating and observe the fast, and whoever has not eaten anything in the morning, let him complete his fast."

(*Musnad Ahmad,* Vol. 4, p. 48. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by Muslim.)

حَدَّثَنَا صَفْوَانُ بْنُ عِيسَى قَالَ: أَخْبَرَنَا يَزِيدُ - يَعْنِي ابْنَ أَبِي عُبَيْدٍ - عَنْ سَلَمَةَ ﷺ: أَنَّ النَّبِيَّ ﷺ أَمَرَ مُنَادِيَهُ يَوْمَ عَاشُورَاءَ:

أَنَّ مَنْ كَانَ اصْطَبَحَ فَلْيُمْسِكْ، وَمَنْ لَمْ يَكُنْ يَصْطَبِحُ فَلْيُتِمَّ صَوْمَهُ.

[مسند أحمد: ٤/٤٨، إسناده صحيح على شرط مسلم]

279

Hammaad [ibn Mas'adah] narrated to us from Yazeed ibn Abu 'Ubayd from Salamah ibn al-Akwa' ﷺ who said that

he asked the Prophet ﷺ for permission to go and live in the desert, and he gave him permission to do so.

(*Musnad Ahmad,* Vol. 4, p. 47. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

حَدَّثَنَا حَمَّادُ بْنُ مَسْعَدَةَ عَنْ يَزِيدَ - يعني ابنَ أَبِي عُبَيْدٍ -، عَنْ سَلَمَةَ ﷺ:

أَنَّهُ اسْتَأْذَنَ رَسُولَ اللهِ ﷺ فِي الْبَدْوِ، فَأَذِنَ لَهُ.

[مسند أحمد: ٤/٤٧، إسناده صحيح على شرط الشيخين]

280

حَدَّثَنَا حَمَّادُ بْنُ مَسْعَدَةَ عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ ﷺ قَالَ: بَايَعْتُ رَسُولَ اللهِ ﷺ مَعَ النَّاسِ فِي الْحُدَيْبِيَةِ، ثُمَّ قَعَدْتُ مُتَنَحِّيًا، فَلَمَّا تَفَرَّقَ النَّاسُ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «يَا ابْنَ الْأَكْوَعِ! أَلَا تُبَايِعُ؟» قَالَ: قُلْتُ: قَدْ بَايَعْتُ يَا رَسُولَ اللهِ، قَالَ: «أَيْضًا». قُلْتُ: عَلَامَ بَايَعْتُمْ؟ قَالَ: عَلَى الْمَوْتِ.

[مسند أحمد: ٤/٤٧، إسناده صحيح على شرط الشيخين]

Hammaad [ibn Mas'adah] narrated to us from Yazeed ibn Abu 'Ubayd from Salamah ibn al-Akwa' ﷺ who said,

"I swore allegiance to the Messenger of Allah ﷺ with the people on the day [we pledged allegiance to him at al-Hudhaybiyah,[210] then I sat down alone. After the people had left Allah's Messenger ﷺ and dispersed, he [turned to me] and said, 'Why don't you swear allegiance, Ibn al-Akwa'?'

210- Al-Hudaybiyah is a plain, a little to the west of the Madeenah-Makkah road, as used in the Prophet's time. The Prophet announced his intention of visiting Makkah to perform *'Umrah* (the minor pilgrimage), so he marched out along with his companions to Makkah. When they reached al-Hudaybiyah, the Prophet ﷺ sent several envoys to the Quraysh leaders to inform them of his peaceful intentions. However, when news reached him that 'Uthmaan ﷺ, whom he had sent as an envoy, was killed, he announced that he would not leave the place until he had fought the Quraysh. He called for a pledge of allegiance (which was called *Bay'at ar-Ridwaan* "the pledge of Allah's good pleasure). (LB)

I said, 'I have already sworn allegiance, Messenger of Allah.' He said, "Swear allegiance again."' [Yazeed ibn Abu 'Ubayd] asked Salamah ibn al-Akwa' ﷺ, 'For what did you give the pledge of allegiance?' He said, 'We gave the pledge of allegiance [not to flee from the battlefield and to fight] to death.'"

(*Musnad Ahmad,* Vol. 4, p. 47. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

281

حَدَّثَنَا صَفْوَانُ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ أَبِي عُبَيْدٍ قَالَ:

قُلْتُ لِسَلَمَةَ بْنِ الْأَكْوَعِ ﷺ: عَلَى أَيِّ شَيْءٍ بَايَعْتُمْ رَسُولَ اللهِ ﷺ يَوْمَ الْحُدَيْبِيَةِ؟ قَالَ: بَايَعْنَاهُ عَلَى الْمَوْتِ.

[مسند أحمد: ٥١/٤، إسناده صحيح على شرط مسلم]

Safwaan ibn 'Eesaa narrated to us from Yazeed ibn Abu 'Ubayd who said,

"I asked Salamah ibn al-Akwa' ﷺ, 'For what did you swear allegiance to the Messenger of Allah ﷺ on the day of al-Hudaybiyah?' He said, 'We swore allegiance to him [not to flee from the battlefield and to fight] to death.'"

(*Musnad Ahmad,* Vol. 4, p. 51 . The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by Muslim.)

282

حَدَّثَنَا مَكِّيُّ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ أَبِي عُبَيْدٍ عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ ﷺ قَالَ: بَايَعْتُ رَسُولَ اللهِ ﷺ ثُمَّ عَدَلْتُ إِلَى ظِلِّ شَجَرَةٍ، فَلَمَّا خَفَّ النَّاسُ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «يَا ابْنَ الْأَكْوَعِ! أَلَا تُبَايِعُ؟». قُلْتُ: قَدْ بَايَعْتُ يَا رَسُولَ اللهِ. قَالَ: «وَأَيْضًا». قَالَ: فَبَايَعْتُ الثَّانِيَةَ. قَالَ يَزِيدُ: فَقُلْتُ: يَا أَبَا مُسْلِمٍ، عَلَى أَيِّ شَيْءٍ تُبَايِعُونَ يَوْمَئِذٍ؟ قَالَ: عَلَى الْمَوْتِ.

[مسند أحمد: ٥٤/٤، إسناده صحيح على شرط الشيخين]

Makkee ibn Ibraaheem narrated to us from Yazeed ibn Abu 'Ubayd from Salamah ibn al-Akwa' ﷺ who said,

"I swore allegiance to the Messenger of Allah ﷺ, then I moved to the shade of a tree. When the number of people around Allah's Messenger ﷺ diminished, he said [to me], 'Why don't you swear allegiance, Ibn al-Akwa'?' I said, 'I have already sworn allegiance, Messenger of Allah.' He said, 'Do it again.' So I swore allegiance for a second time." [Yazeed ibn Abu 'Ubayd] asked Salamah ibn al-Akwa' ﷺ, 'For what did you give the pledge of allegiance, Abu Muslim?'[211] He said, 'We gave the pledge of allegiance [not to flee from the battlefield and to fight] to death.'"

(*Musnad Ahmad,* Vol. 4, p. 54. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

211- Abu Muslim is the kunyah of Salamah ibn al-Akwa' ﷺ. (LB)

283

حَدَّثَنَا حَمَّادُ بْنُ مَسْعَدَةَ عَنْ يَزِيدَ - يَعْنِي ابْنَ أَبِي عُبَيْدٍ -، عَنْ سَلَمَةَ ﷺ قَالَ:

كُنْتُ جَالِسًا مَعَ النَّبِيِّ ﷺ، فَأُتِيَ بِجِنَازَةٍ فَقَالَ: «هَلْ تَرَكَ مِنْ دَيْنٍ؟» قَالُوا: لَا، قَالَ: «هَلْ تَرَكَ مِنْ شَيْءٍ؟» قَالُوا: لَا، قَالَ: فَصَلَّى عَلَيْهِ، ثُمَّ أُتِيَ بِأُخْرَى، فَقَالَ: « هَلْ تَرَكَ مِنْ دَيْنٍ؟» قَالُوا: لَا، قَالَ: «هَلْ تَرَكَ مِنْ شَيْءٍ؟» قَالُوا: نَعَمْ، ثَلَاثَةَ دَنَانِيرَ، قَالَ: فَقَالَ بِأَصَابِعِهِ: «ثَلَاثُ كَيَّاتٍ» قَالَ: ثُمَّ أُتِيَ بِالثَّالِثَةِ، فَقَالَ: «هَلْ تَرَكَ مِنْ دَيْنٍ؟» قَالُوا: نَعَمْ، قَالَ: «هَلْ تَرَكَ مِنْ شَيْءٍ؟» قَالُوا: لَا. قَالَ: «صَلُّوا عَلَى صَاحِبِكُمْ». فَقَالَ رَجُلٌ مِنَ الْأَنْصَارِ: عَلَيَّ دَيْنُهُ يَا رَسُولَ اللهِ، قَالَ: فَصَلَّى عَلَيْهِ.

[مسند أحمد: ٤٧/٤، إسناده صحيح على شرط الشيخين كسابقه]

Hammaad [ibn Mas'adah] narrated to us from Yazeed ibn Abu 'Ubayd from Salamah ibn al-Akwa' ﷺ who said,

"[Once] I was sitting with the Prophet ﷺ [along with some of his other companions] when a bier was brought forward. He asked, 'Is he (i.e. the deceased) in debt?' They replied, 'No.' 'He said, 'Has he left any wealth behind?' They said, 'No.' So he offered the funeral prayer for him. Then another bier was brought. He asked, 'Is he (i.e. the deceased) in debt?' They said, 'No.' He said, 'Has he left any

wealth behind?' They said, 'Yes, three *dinars*.'[212] He gestured with his fingers, saying, '[he will be] branded [with the fire]three times."[213] Then a third bier was brought. He asked, 'Is he (i.e. the deceased) in debt?' They said, 'Yes.' He said, 'Has he left any wealth behind [with which to pay off his debt]?' They said, 'No.' He then said, 'Offer the funeral prayer for your companion.' A man from amongst the *Ansaar* said, 'I will pay off his debt for him, Messenger of Allah.' Then he (i.e. the Prophet ﷺ) led the funeral prayer for him."

(*Musnad Ahmad,* Vol. 4, p. 47. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

212- The Islamic *dinar* is a unit of gold currency formerly used amongst Arabs. (LB)
213- *Sheikh* 'Atiyyah ibn Muhammad Saalim mentions in his commentary on *Buloogh al-Maraam* that this man about whom the Prophet ﷺ said this used to beg without dire necessity. In fact, doing so is strictly forbidden in Islam, and a Muslim can resort to begging only in three cases: (1) if he becomes a guarantor of a large amount of money to reconcile people, (2) if he suffers a disaster or a misfortune that affects his property, and (3) if he cannot possibly satisfy his necessary needs from his own belongings, as stated in an authentic *hadeeth* reported by Muslim. (LB)

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حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ يَزِيدَ قَالَ: حَدَّثَنَا سَلَمَةُ بْنُ الْأَكْوَعِ ﷺ قَالَ:
كُنْتُ مَعَ النَّبِيِّ ﷺ، فَأُتِيَ بِجَنَازَةٍ، فَقَالُوا: يَا نَبِيَّ اللهِ، صَلِّ عَلَيْهَا، قَالَ: «هَلْ تَرَكَ شَيْئًا؟» قَالُوا: لَا. قَالَ: «هَلْ تَرَكَ عَلَيْهِ دَيْنًا؟» قَالُوا: لَا. فَصَلَّى عَلَيْهِ، ثُمَّ أُتِيَ بِجَنَازَةٍ بَعْدَ ذَلِكَ، فَقَالَ: «هَلْ تَرَكَ عَلَيْهِ مِنْ دَيْنٍ؟» قَالُوا: لَا. قَالَ: «هَلْ تَرَكَ مِنْ شَيْءٍ؟» قَالُوا: ثَلَاثَةَ دَنَانِيرَ، قَالَ: «ثَلَاثُ كَيَّاتٍ» قَالَ: فَأُتِيَ بِالثَّالِثَةِ، فَقَالَ: «هَلْ تَرَكَ عَلَيْهِ مِنْ دَيْنٍ؟» قَالُوا: نَعَمْ، قَالَ: «هَلْ تَرَكَ مِنْ شَيْءٍ؟» قَالُوا: لَا، قَالَ: «صَلُّوا عَلَى صَاحِبِكُمْ». فَقَالَ رَجُلٌ مِنَ الْأَنْصَارِ يُقَالُ لَهُ أَبُو قَتَادَةَ: يَا رَسُولَ اللهِ، عَلَيَّ دَيْنُهُ. فَصَلَّى عَلَيْهِ.

[مسند أحمد: ٤/٥٠، إسناده صحيح على شرط الشيخين كسابقه]

Yahyaa ibn Sa'eed narrated to us from Yazeed ibn Abu 'Ubayd from Salamah ibn al-Akwa' ﷺ who said,

"I was with the Prophet ﷺ and a bier was brought. They said, 'Offer the [funeral] prayer for him, Prophet of Allah.' He said, 'Has he left any wealth behind?' They said, 'No.' He asked, 'Is he in debt?' They said, 'No.' So he offered the [funeral] prayer for him. Then another bier was brought after that and he asked, 'Is he in debt?' 'No,' they said. 'Has he left any debt behind? He asked. They said, 'yes, three *dinars*.' He said, 'He will be branded [with the fire] three times.' Then a third bier was brought and he asked, 'Is he in debt?' They said, 'Yes.' He said, 'Has he left anything behind [with which to pay off his debt]?' They said, 'No.' Then he said, 'Offer the funeral prayer for your companion.' A man from amongst the *Ansaar* by the name of Abu Qataadah said, 'I will pay off his debt, Messenger of Allah.' So he (i.e. the Prophet ﷺ) offered the [funeral] prayer for him."

(*Musnad Ahmad,* Vol. 4, p. 50. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

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حَدَّثَنَا حَمَّادٌ عَنْ يَزِيدَ، عَنْ سَلَمَةَ رضي الله عنه قَالَ: كَانَ عَامِرٌ رَجُلًا شَاعِرًا، فَنَزَلَ يَحْدُو، قَالَ: وَيَقُولُ:

اللَّهُمَّ لَوْلَا أَنْتَ مَا اهْتَدَيْنَا ... وَلَا تَصَدَّقْنَا وَلَا صَلَّيْنَا

فَاغْفِرْ فِدَاءً لَكَ مَا أَتَيْنَا ... وَثَبِّتِ الْأَقْدَامَ إِنْ لَاقَيْنَا

وَأَلْقِيَنْ سَكِينَةً عَلَيْنَا ... إِنَّا إِذَا صِيحَ بِنَا أَتَيْنَا

وَبِالصِّيَاحِ عَوَّلُوا عَلَيْنَا

فَقَالَ رَسُولُ اللهِ ﷺ: «مَنْ هَذَا الْحَادِي؟» قَالُوا: ابْنُ الْأَكْوَعِ، قَالَ: «يَرْحَمُهُ اللهُ» قَالَ: فَقَالَ رَجُلٌ: وَجَبَتْ يَا رَسُولَ اللهِ، لَوْلَا أَمْتَعْتَنَا بِهِ، قَالَ: فَأُصِيبَ. ذَهَبَ يَضْرِبُ رَجُلًا يَهُودِيًّا مِنْ إِلْ، فَأَصَابَ ذُبَابُ السَّيْفِ عَيْنَ رُكْبَتِهِ، فَقَالَ النَّاسُ: حَبِطَ عَمَلُهُ، قَتَلَ نَفْسَهُ، قَالَ: فَجِئْتُ إِلَى رَسُولِ اللهِ ﷺ بَعْدَ أَنْ قَدِمَ الْمَدِينَةَ وَهُوَ فِي الْمَسْجِدِ. فَقُلْتُ: يَا رَسُولَ اللهِ، يَزْعُمُونَ أَنَّ عَامِرًا حَبِطَ عَمَلُهُ، قَالَ: «وَمَنْ يَقُولُهُ؟» قَالَ: قُلْتُ: رِجَالٌ مِنَ الْأَنْصَارِ، مِنْهُمْ فُلَانٌ وَفُلَانٌ، قَالَ: «كَذَبَ مَنْ قَالَهُ، إِنَّ لَهُ لَأَجْرَيْنِ - بِإِصْبَعَيْهِ - وَإِنَّهُ لَجَاهِدٌ مُجَاهِدٌ، وَقَلَّ عَرَبِيٌّ مَشَى بِهَا يَزِيدُكَ عَلَيْهِ».

[مسند أحمد: ٤٨/٤، إسناده صحيح على شرط الشيخين كسابقه]

Hammaad [ibn Mas'adah] narrated to us from Yazeed [ibn Abu 'Ubayd] form Salamah ibn al-Akwa' ﷺ who said,

"'Aamir[214] was a poet, so he dismounted [from his camel] and started driving [the camels] while chanting:[215]

O Allah, were it not for You, we would not have been guided,
Or given charity or offered the prayers.
So forgive us [our sins],
We wish to lay down our lives for You;
Make us steadfast when we meet [the enemy],
And bestow tranquillity upon us,
We will definitely come forward [and help],
When we are called upon [to fight the enemy],
And [our support] has been sought.

(*Musnad Ahmad,* Vol. 4, p. 48. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

214- His name is 'Aamir ibn Sinaan al-Akwa'. He was the paternal uncle of Salamah ibn al-Akwa' ﷺ. He was martyred on the day the Prophet (s) marched against the Jews of Khaybar. (LB)
215- It was common practice amongst travellers during long journeys that one of them would chant rhythmically to relieve boredom and quicken the animals' pace, as was done by the Prophet's camel driver Anjashah. See *hadeeth* 134. (LB)

The Messenger of Allah ﷺ asked, 'Who is this camel driver?' [People] said, 'He is ['Aamir] ibn al-Akwa'.' He said, 'May Allah have mercy on him.' A man said, 'Has martyrdom been granted to him, Messenger of Allah? Would that you let us enjoy his company longer?'[216] Then he was [fatally] wounded, for he wanted to strike a Jewish man with his [short] sword, but it recoiled and he struck his knee instead. The people [afterwards] started saying that 'Aamir's good deeds had been worthless as a result of killing himself. [Upon hearing this,] I went to the Prophet ﷺ after he returned to Madeenah [from Khaybar]. He was in the mosque [along with some of his other companions], and I said to him, 'Messenger of Allah, people are saying that 'Aamir's good deeds have become worthless.' He asked, 'Who is saying that?' I said, 'Some men from among the *Ansaar*, including so-and-so, and so-and-so.' He said, "They are wrong [in their estimation], for he will have two rewards,' and he held up two fingers together to indicate this. Then he continued, 'He was a devotee of God and a warrior fighting for His cause, and there are few Arabs with such qualities [as having a good intention and sincerely struggling in the cause of Allah] as 'Aamir has.'"

(*Musnad Ahmad,* Vol. 4, p. 48. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

216- That is, by praying to Allah to make his life longer so we would enjoy his good company. (LB)

286 حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ قَالَ: حَدَّثَنَا سَلَمَةُ بْنُ الْأَكْوَعِ ﷺ قَالَ: خَرَجْنَا إِلَى النَّبِيِّ ﷺ إِلَى خَيْبَرَ، فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: أَيْ عَامِرُ، لَوْ أَسْمَعْتَنَا مِنْ هُنَيَّاتِكَ؟ قَالَ: فَنَزَلَ يَحْدُو بِهِمْ، وَيَذْكُرُ: تَاللهِ لَوْلَا اللهُ مَا اهْتَدَيْنَا وَذَكَرَ شِعْرًا غَيْرَ هَذَا، وَلَكِنْ لَمْ أَحْفَظْ، فَقَالَ رَسُولُ اللهِ ﷺ: «مَنْ هَذَا السَّائِقُ؟» قَالُوا: عَامِرُ بْنُ الْأَكْوَعِ، فَقَالَ: «يَرْحَمُهُ اللهُ» فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: يَا نَبِيَّ اللهِ، لَوْلَا مَتَّعْتَنَا بِهِ، فَلَمَّا اصَّافَّ الْقَوْمُ، قَاتَلُوهُمْ، فَأُصِيبَ عَامِرُ بْنُ الْأَكْوَعِ بِقَائِمِ سَيْفِ نَفْسِهِ، فَمَاتَ، فَلَمَّا أَمْسَوْا أَوْقَدُوا نَارًا كَثِيرَةً، فَقَالَ رَسُولُ اللهِ ﷺ: «مَا هَذِهِ النَّارُ، عَلَى أَيِّ شَيْءٍ تُوقَدُ؟» قَالُوا: عَلَى حُمُرٍ إِنْسِيَّةٍ، قَالَ: «اهْرِيقُوا مَا فِيهَا وَكَسِّرُوهَا» فَقَالَ رَجُلٌ: أَلَا نُهْرِيقُ مَا فِيهَا وَنَغْسِلُهَا؟ قَالَ: «أَوْ ذَاكَ».

[مسند أحمد: ٥٠/٤، إسناده صحيح على شرط الشيخين]

Yahyaa ibn Sa'eed narrated to us from Yazeed [ibn Abu 'Ubayd] from Salamah ibn al-Akwa' ﷺ who said,

"We went out to Khaybar with the Prophet ﷺ. A man [from the army] said to 'Aamir, 'Let us hear some of your poetry, 'Aamir.' So he dismounted and began to chant: 'By Allah, were it not for Allah, we would not have been guided.' Actually, 'Aamir chanted a different hemistich. (The narrator, either Yahyaa ibn Sa'eed or Yazeed ibn Abu 'Ubayd) said, 'I do not remember the rest of the poem.') The Messenger of Allah ﷺ asked, 'Who is this camel driver?' [The people] said, 'He is ['Aamir] ibn al-Akwa'.' He said, 'May Allah have mercy

on him.' A man said, 'Prophet of Allah, would that you let us enjoy his company longer?' When the Prophet ﷺ arranged the army files in rows for the clash, and [the Muslims] fought the enemy, 'Aamir was accidently wounded by his own sword and he died. In the evening [of the day Khaybar was conquered], Muslims lit many fires, and the Messenger of Allah ﷺ asked them, 'What are these fires for, and what are you cooking using them?' They said, 'For cooking the meat of domesticated donkeys.' He said, 'Throw away what is in [the pots] and break them.' A man asked him, 'Shall we throw away what is in them and only wash them without breaking them?' He said, 'Yes, you can do that too.'"

(*Musnad Ahmad,* Vol. 4, p. 50. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

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حَدَّثَنَا صَفْوَانُ عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ ﷺ قَالَ:
لَمَّا قَدِمْنَا خَيْبَرَ، رَأَى رَسُولُ اللهِ ﷺ نِيرَانًا تُوقَدُ ، فَقَالَ: «عَلَامَ تُوقَدُ هَذِهِ النِّيرَانُ؟» قَالُوا: عَلَى لُحُومِ الْحُمُرِ الْأَهْلِيَّةِ. قَالَ: «كَسِّرُوا الْقُدُورَ، وَأَهْرِيقُوا مَا فِيهَا». قَالَ: فَقَامَ رَجُلٌ مِنَ الْقَوْمِ فَقَالَ: يَا رَسُولَ اللهِ، أَنُهْرِيقُ مَا فِيهَا، وَنَغْسِلُهَا؟ قَالَ: «أَوَذَاكَ».

[مسند أحمد: ٤/٤٨، إسناده صحيح على شرط مسلم]

Safwaan ibn 'Eesaa narrated to us from Yazeed ibn Abu'Ubayd from Salamah ibn al-Akwa' ﷺ who said,

"When we came to Khaybar, the Messenger of Allah ﷺ saw fires that had been lit and said, 'What have these fires been lit for?' They said, 'To cook the meat of domesticated donkeys.' He said, 'Break the pots and throw out what is in them.' A man asked him, 'Shall we just throw away what is in them and wash them [without breaking them]?' He said, 'Yes, you can do that too.'"

(*Musnad Ahmad,* Vol. 4, p. 48. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by Muslim.)

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حَدَّثَنَا مَكِّيٌّ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ أَبِي عُبَيْدٍ قَالَ:

كُنْتُ آتِي مَعَ سَلَمَةَ ﷺ الْمَسْجِدَ، فَيُصَلِّي مَعَ الْأُسْطُوَانَةِ الَّتِي عِنْدَ الْمُصْحَفِ، فَقُلْتُ: يَا أَبَا مُسْلِمٍ، أَرَاكَ تَتَحَرَّى الصَّلَاةَ عِنْدَ هَذِهِ الْأُسْطُوَانَةِ؟ قَالَ: فَإِنِّي رَأَيْتُ رَسُولَ اللهِ ﷺ يَتَحَرَّى الصَّلَاةَ عِنْدَهَا.

[مسند أحمد: ٤/٤٨، إسناده صحيح على شرط مسلم]

Makkee ibn Ibraaheem narrated to us from Yazeed ibn Abu 'Ubayd who said,

"I used to go with Salamah [ibn al-Akwa' ﷺ] to the mosque, and he would pray by the pillar that is next to where the *Mus-haf*[217] was kept. I said to him, 'I see that you are keen to pray behind that pillar, Abu Muslim.' He said, 'I saw the Messenger of Allah ﷺ keen to pray there.'"

(*Musnad Ahmad,* Vol. 4, p. 48. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by Muslim.)

217- This is a reference to the copy of the Qur'an 'Uthmaan ibn 'Affaan ﷺ ordered to be written and kept in the Prophet's Mosque in Madeenah by the pillar mentioned in this hadeeth. (LB)

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حَدَّثَنَا حَمَّادُ بْنُ مَسْعَدَةَ عَنْ يَزِيدَ، عَنْ سَلَمَةَ ﵁:

أَنَّهُ كَانَ يَتَحَرَّى مَوْضِعَ الْمُصْحَفِ، وَذَكَرَ أَنَّ رَسُولَ اللهِ ﷺ يَتَحَرَّى ذَلِكَ الْمَكَانَ، وَكَانَ بَيْنَ الْمِنْبَرِ وَالْقِبْلَةِ مَمَرُّ شَاةٍ.

[مسند أحمد: ٥٤/٤، إسناده صحيح على شرط الشيخين]

Hammaad ibn Mas'adah narrated to us from Yazeed [ibn Abu 'Ubayd] who said,

"Salamah ibn al-Akwa' ﵁ was keen on praying by the place where the *Mus-haf* was kept, and he mentioned that the Messenger of Allah ﷺ was keen on praying there. He also mentioned that between the pulpit and the *qiblah* there was a gap through which a sheep could pass.

(*Musnad Ahmad,* Vol. 4, p. 54. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

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حَدَّثَنَا مَكِّيٌّ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ أَبِي عُبَيْدٍ قَالَ:

رَأَيْتُ أَثَرَ ضَرْبَةٍ فِي سَاقِ سَلَمَةَ ﷺ، فَقُلْتُ: يَا أَبَا مُسْلِمٍ مَا هَذِهِ الضَّرْبَةُ؟ قَالَ: هَذِهِ ضَرْبَةٌ أُصِبْتُهَا يَوْمَ خَيْبَرَ، قَالَ: يَوْمَ أَصَابَتْهَا قَالَ النَّاسُ: أُصِيبَ سَلَمَةُ، فَأُتِيَ بِي رَسُولَ اللهِ ﷺ فَنَفَثَ فِيهِ ثَلَاثَ نَفَثَاتٍ، فَمَا اشْتَكَيْتُهَا حَتَّى السَّاعَةِ.

[مسند أحمد: ٤٨/٤، إسناده صحيح على شرط الشيخين]

Makkee ibn Ibraaheem narrated to us from Yazeed [ibn Abu 'Ubayd] who said,

"I saw the mark of a wound on the shank of Salamah ibn al-Akwa' ﷺ and I asked him, 'What is this wound, Abu Muslim?' He said, 'It was inflicted on me on the day [we fought the Battle of] Khaybar. The people said: Salamah has been injured. Then I was brought to the Prophet ﷺ and he blew on it three times, and I have not felt any pain ever since that time.'"

(*Musnad Ahmad,* Vol. 4, p. 84. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

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حَدَّثَنَا صَفْوَانُ قَالَ: حَدَّثَنَا ابْنُ أَبِي عُبَيْدٍ عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ ﷺ قَالَ:

كَانَ رَسُولُ اللهِ ﷺ يُصَلِّي الْمَغْرِبَ سَاعَةَ تَغْرُبُ الشَّمْسُ إِذَا غَابَ حَاجِبُهَا.

[مسند أحمد: ٥١/٤، إسناده صحيح على شرط مسلم]

Safwaan [ibn 'Eesaa] narrated to us from [Yazeed] ibn Abu 'Ubayd from Salamah ibn al-Akwa' ﷺ who said,

"The Messenger of Allah ﷺ used to offer the *Maghrib* prayer as soon as the sun disappeared from the horizon."

(*Musnad Ahmad,* Vol. 4, p. 51. The *isnaad* of this *hadeeth* is saheeh according to the conditions set by Muslim.)

292 حَدَّثَنَا مَكِّيٌّ: حَدَّثَنَا يَزِيدُ بْنُ أَبِي عُبَيْدٍ عَنْ سَلَمَةَ ﵁ قَالَ:

كُنَّا نُصَلِّي الْمَغْرِبَ مَعَ رَسُولِ اللهِ ﷺ إِذَا تَوَارَتْ بِالْحِجَابِ.

[مسند أحمد: ٤/٥٤، إسناده صحيح على شرط الشيخين]

Makkee [ibn Ibraaheem] narrated to us from Yazeed ibn Abu 'Ubayd from Salamah [ibn al-Akwa' ﵁] who said,

"We used to offer the *Maghrib* prayer with the Messenger of Allah ﷺ when the sun was hidden in the veil of night."

(*Musnad Ahmad,* Vol. 4, p. 54. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

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حَدَّثَنَا حَمَّادُ بْنُ مَسْعَدَةَ عَنْ يَزِيدَ، عَنْ سَلَمَةَ ﷺ قَالَ: غَزَوْتُ مَعَ رَسُولِ اللهِ ﷺ سَبْعَ غَزَوَاتٍ، فَذَكَرَ الْحُدَيْبِيَةَ، وَيَوْمَ حُنَيْنٍ، وَيَوْمَ الْقَرَدِ، وَيَوْمَ خَيْبَرَ. قَالَ يَزِيدُ: وَنَسِيتُ بَقِيَّتَهُنَّ.

[مسند أحمد: ٥٤/٤، إسناده صحيح على شرط الشيخين]

Hammaad ibn Mas'adah narrated to us from Yazeed [ibn Abu 'Ubayd] from Salamah ibn al-Akwa' ﷺ who said,

"I fought seven battles along with the Messenger of Allah ﷺ." [Yazeed] mentioned the Battle of al-Hudaybiyah, the Battle of Hunayn, the Battle of al-Qarad and the Battle of Khaybar." Yazeed then said, "I have forgotten the rest."

(*Musnad Ahmad,* Vol. 4, p. 54. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

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حَدَّثَنَا حَمَّادُ بْنُ مَسْعَدَةَ عَنْ يَزِيدَ - يَعْنِي ابْنَ أَبِي عُبَيْدٍ -، عَنْ سَلَمَةَ ﵁ قَالَ: جَاءَنِي عَمِّي عَامِرٌ، فَقَالَ: أَعْطِنِي سِلَاحَكَ، قَالَ: فَأَعْطَيْتُهُ، قَالَ: فَجِئْتُ إِلَى النَّبِيِّ ﷺ فَقُلْتُ: يَا رَسُولَ اللهِ، أَبْغِنِي سِلَاحَكَ، قَالَ: «أَيْنَ سِلَاحُكَ؟» قَالَ: قُلْتُ: أَعْطَيْتُهُ عَمِّي عَامِرًا. قَالَ: «مَا أَجِدُ شَبَهَكَ إِلَّا الَّذِي قَالَ: هَبْ لِي أَخًا أَحَبَّ إِلَيَّ مِنْ نَفْسِي» قَالَ: فَأَعْطَانِي قَوْسَهُ وَمِجَانَّهُ وَثَلَاثَةَ أَسْهُمٍ مِنْ كِنَانَتِهِ.

[مسند أحمد: ٥٤/٤، إسناده صحيح على شرط الشيخين]

Hammaad ibn Mas'adah narrated to us from Yazeed ibn Abu 'Ubayd from Salamah ibn al-Akwa' ﵁ who said,

"My paternal uncle 'Aamir came to me and said, 'Give me your weapon.' So I gave it to him. Then I went to the Prophet ﷺ and said, 'Messenger of Allah, I need a weapon.' He asked, 'Where is your weapon?' I said, 'I gave it to my paternal uncle 'Aamir.' He said, 'Your are just like someone who said: Give me a brother who is dearer to me than myself.' And he gave me his bow and three arrows from his quiver."

(*Musnad Ahmad,* Vol. 4, p. 54. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

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حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ قَالَ: حَدَّثَنِي سَلَمَةُ بْنُ الْأَكْوَعِ ﵁ قَالَ: خَرَجَ رَسُولُ اللهِ ﷺ عَلَى قَوْمٍ مِنْ أَسْلَمَ، وَهُمْ يَتَنَاضَلُونَ فِي السُّوقِ، فَقَالَ: «ارْمُوا يَا بَنِي إِسْمَاعِيلَ، فَإِنَّ أَبَاكُمْ كَانَ رَامِيًا، ارْمُوا وَأَنَا مَعَ بَنِي فُلَانٍ» لِأَحَدِ الْفَرِيقَيْنِ، فَأَمْسَكُوا أَيْدِيَهُمْ، فَقَالَ: «ارْمُوا» قَالُوا: يَا رَسُولَ اللهِ، كَيْفَ نَرْمِي وَأَنْتَ مَعَ بَنِي فُلَانٍ؟ قَالَ: «ارْمُوا وَأَنَا مَعَكُمْ كُلِّكُمْ».

[مسند أحمد: ٥٠/٤، إسناده صحيح على شرط الشيخين]

Yahyaa ibn Sa'eed narrated to us from Yazeed ibn Abu 'Ubayd from Salamah ibn al-Akwa' ﵁ who said,

"The Messenger of Allah ﷺ went past some people of [the tribe of] Aslam who were practising archery in the marketplace and said to them, 'Shoot, sons of Ismaa'eel[218], for your father was a proficient archer. Shoot and I am with the clan of so-and-so," mentioning one of the two groups who were competing with each other. The other group stopped [competing], and when he saw this he said to them, 'Shoot.' They said, 'Messenger of Allah, how can we shoot when you are with the clan of so-and-so?' He said, 'Shoot, and I am with all of you.'"

(*Musnad Ahmad,* Vol. 4, p. 50. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

218- He meant Ismaa'eel ﵇, son of Prophet Ibraaheem ﵇. (LB)

296 حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ قَالَ: حَدَّثَنَا سَلَمَةُ بْنُ الْأَكْوَعِ ﷺ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يَقُولُ أَحَدٌ عَلَيَّ بَاطِلًا - أَوْ مَا لَمْ أَقُلْ - إِلَّا تَبَوَّأَ مَقْعَدَهُ مِنَ النَّارِ».

[مسند أحمد: ٤/٥٠، إسناده صحيح على شرط الشيخين]

Yahyaa ibn Sa'eed narrated to us from Yazeed ibn Abu 'Ubayd from Salamah ibn al-Akwa' ﷺ who said,

"The Messenger of Allah ﷺ said, 'Whoever says something false about me or attributes something to me which I have not said will take his place in Hellfire.'"

(*Musnad Ahmad,* Vol. 4, p. 50. The *isnaad* of this *hadeeth* is saheeh according to the conditions set by al-Bukhaaree and Muslim.)

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حَدَّثَنِي مَكِّيُّ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ أَبِي عُبَيْدٍ عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ ﷺ أَنَّهُ أَخْبَرَهُ قَالَ: خَرَجْتُ مِنَ الْمَدِينَةِ ذَاهِبًا نَحْوَ الْغَابَةِ، حَتَّى إِذَا كُنْتُ بِثَنِيَّةِ الْغَابَةِ، لَقِيَنِي غُلَامٌ لِعَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، قَالَ: قُلْتُ: وَيْحَكَ، مَا لَكَ؟ قَالَ: أُخِذَتْ لِقَاحُ رَسُولِ اللهِ ﷺ، قَالَ: قُلْتُ: مَنْ أَخَذَهَا؟ قَالَ: غَطَفَانُ وفَزَارَةُ، قَالَ: فَصَرَخْتُ ثَلَاثَ صَرَخَاتٍ أَسْمَعَتْ مَنْ بَيْنَ لَابَتَيْهَا: يَا صَبَاحَاهْ، يَا صَبَاحَاهْ! ثُمَّ انْدَفَعْتُ حَتَّى أَلْقَاهُمْ وَقَدْ أَخَذُوهَا، قَالَ: فَجَعَلْتُ أَرْمِيهِمْ، وَأَقُولُ: أَنَا ابْنُ الْأَكْوَعِ وَالْيَوْمُ يَوْمٌ أَقْرَعُ قَالَ: فَاسْتَنْقَذْتُهَا مِنْهُمْ قَبْلَ أَنْ يَشْرَبُوا، فَأَقْبَلْتُ بِهَا أَسُوقُهَا، فَلَقِيَنِي رَسُولُ اللهِ ﷺ فَقُلْتُ: يَا رَسُولَ اللهِ، إِنَّ الْقَوْمَ عِطَاشٌ، وَإِنِّي أَعْجَلْتُهُمْ قَبْلَ أَنْ يَشْرَبُوا، فَأَذْهَبُ فِي أَثَرِهِمْ، فَقَالَ: «يَا ابْنَ الْأَكْوَعِ، مَلَكْتَ فَأَسْجِحْ، إِنَّ الْقَوْمَ يُقْرَبُونَ فِي قَوْمِهِمْ».

[مسند أحمد: ٤٨/٤، إسناده صحيح على شرط الشيخين]

Makkee ibn Ibraaheem narrated to us from Yazeed ibn Abu 'Ubayd who said that Salamah ibn al-Akwa' ﷺ told him,

"I went out of Madeenah towards al-Ghaabah[219], and when I was in the mountain pass of al-Ghaabah, I met a slave of 'Abdur-Rahmaan ibn 'Awf and I said to him, 'Woe to you, what is wrong?' He said, 'The she-camels of Allah's Messenger ﷺ have been plundered.' I asked him, 'Who has taken them?' He said, '[Some raiders from] Ghatafaan and Fazaarah tribes.' So I let out three loud cries [to alert the inhabitants of the city to this danger], making the entire city between the two lava plains hear me: '*Yaa sabaahaah*! *Yaa sabaahaah*!'[220] Then I galloped off to catch up with them. I started shooting arrows at them and crying: 'I am the son of Ibn Al-Akwa', and today the villains will be destroyed.' I managed to recover the she-camels from them before they had a chance to drink water [from a well there]. I drove them back home, and when I met Allah's Messenger on the way, I said to him, 'Messenger of Allah, the people are thirsty and I caught up with them before they were able to drink, so shall I go after them?' He said, 'You have gained power over them, so forgive them. The men have now arrived [in their quarters] and are being entertained by their own people.'"

(*Musnad Ahmad,* Vol. 4, p. 48. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

219- Al-Ghaabah is a place not far from Madeenah. (LB)
220- This is a cry of alarm commonly let out to alert people to a certain danger. (LB)

من مسند

عبدالله بن بسر المازني ﵁
من الشاميين

From the *Musnad* of

ʿAbdullaah ibn Busr al-Maazinee ﵁ of Syria



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حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ عَنْ حَرِيزِ بْنِ عُثْمَانَ قَالَ:
كُنَّا غِلْمَانًا جُلُوسًا عِنْدَ عَبْدِ اللهِ بْنِ بُسْرٍ ﷺ، وَكَانَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ، وَلَمْ نَكُنْ نُحْسِنُ نَسْأَلُهُ،
فَقُلْتُ: أَشَيْخًا كَانَ النَّبِيُّ ﷺ؟ قَالَ: كَانَ فِي عَنْفَقَتِهِ شَعَرَاتٌ بِيضٌ.

[مسند أحمد: ١٨٧/٤، إسناده صحيح على شرط الشيخين]

Hajjaaj [ibn Muhammad al-A'war] narrated to us from Hareez ibn 'Uthmaan who said,

"We were sitting with 'Abdullaah ibn Busr, who was one of the Prophet's companions, and we would not dare to ask him about anything [out of awe]. I asked him, 'Was the Prophet ﷺ an old man?' He said, 'He had only a few grey hairs between the lower lip and the chin.'"

(*Musnad Ahmad,* Vol. 4, p. 187. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

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حَدَّثَنَا أَبُو الْمُغِيرَةِ: حَدَّثَنَا حَرِيزٌ قَالَ:
سَأَلْتُ عَبْدَ اللهِ بْنَ بُسْرٍ الْمَازِنِيَّ ﷺ صَاحِبَ رَسُولِ اللهِ ﷺ، فَقُلْتُ: أَرَأَيْتَ النَّبِيَّ ﷺ، أَشَيْخًا كَانَ؟
قَالَ: كَانَ فِي عَنْفَقَتِهِ شَعَرَاتٌ بِيضٌ.

[مسند أحمد: ١٨٨/٤، إسناده صحيح على شرط الشيخين]

Abul-Mugheerah ['Abdul-Quddoos ibn Hajjaaj] narrated to us from Hareez ibn 'Uthmaan who said,

"I [once] asked 'Abdullaah ibn Busr al-Maazinee ﷺ, one of the companions of Allah's Messenger ﷺ, 'Was [the Prophet ﷺ] an old man?' He said, 'He had only a few grey hairs between the lower lip and the chin.'"

(*Musnad Ahmad,* Vol. 4, p. 187. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

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حَدَّثَنَا حَسَنُ بْنُ مُوسَى: حَدَّثَنَا حَرِيزٌ قَالَ:

قُلْتُ لِعَبْدِ اللهِ بْنِ بُسْرٍ وَنَحْنُ غِلْمَانٌ لَا نَعْقِلُ الْعِلْمَ: أَشَيْخًا كَانَ رَسُولُ اللهِ ﷺ؟ قَالَ: كَانَ بِعَنْفَقَتِهِ شَعَرَاتٌ بِيضٌ.

[مسند أحمد: ١٨٨/٤، إسناده صحيح على شرط الشيخين]

Hasan ibn Moosaa [al-Ashyab] narrated to us from Hareez [ibn 'Uthmaan] who said,

"I asked 'Abdullaah ibn Busr ﷺ, when we were still young boys and did not know much, 'Was the Messenger of Allah ﷺ an old man?' He said, "He had only a few grey hairs between the lower lip and the chin.'"

(*Musnad Ahmad,* Vol. 4, p. 187. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

301

حَدَّثَنَا أَبُو النَّضْرِ قَالَ: حَدَّثَنَا حَرِيزُ بْنُ عُثْمَانَ:
سَأَلْتُ عَبْدَ اللهِ بْنَ بُسْرٍ ﷺ صَاحِبَ النَّبِيِّ ﷺ قَالَ: كَانَ النَّبِيُّ ﷺ شَيْخًا؟ قَالَ: كَانَ أَشَبَّ مِنْ ذَلِكَ،
وَلَكِنْ كَانَ فِي لِحْيَتِهِ - وَرُبَّمَا قَالَ: فِي عَنْفَقَتِهِ - شَعَرَاتٌ بِيضٌ.

[مسند أحمد: ١٩٠/٤، إسناده صحيح على شرط الشيخين]

Abun-Nadr [Haashim ibn Qaasim al-Laythee] narrated to us from Hareez [ibn ʿUthmaan] who said,

"I asked ʿAbdullaah ibn Busr ﷺ, one of the companions of Allah's Messenger ﷺ, 'Was the Prophet ﷺ an old man?' He said, 'He was much younger to be called an old man, but he did have [a few] grey hairs in his beard (or maybe he said, 'between the lower lip and the chin.)'"

(*Musnad Ahmad,* Vol. 4, p. 190. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by al-Bukhaaree and Muslim.)

302

حَدَّثَنَا عِصَامُ بْنُ خَالِدٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَيُّوبَ الْحَضْرَمِيُّ قَالَ: حَدَّثَنِي عَبْدُ اللهِ بْنُ بُسْرٍ ﷺ قَالَ:

كَانَتْ أُخْتِي رُبَّمَا بَعَثَتْنِي بِالشَّيْءِ إِلَى النَّبِيِّ ﷺ تُطْرِفُهُ إِيَّاهُ، فَيَقْبَلُهُ مِنِّي.

[مسند أحمد: ٤/١٨٨، إسناده حسن]

'Isaam ibn Khaalid narrated to us from al-Hasan ibn Ayyoob al-Hadramee who said,

"'Abdullaah ibn Busr [once] said to me, 'My sister[221] would send me with the best things she liked to the Prophet ﷺ, and he would accept them."

(*Musnad Ahmad,* Vol. 4, p. 188. The *isnaad* of this *hadeeth* is *hasan*.)

221 - Her name was as-Sammaa' bint Busr al-Maaziniyah. She was also a *sahaabiyah*. A *sahaabee* (male companion) is a man who saw the Prophet and believed in him as well as died a Muslim. A *sahaabiyah* is the feminine form of *sahaabee*. (LB)

303

Hishaam ibn Sa'eed [whose *kunyah* is] Abu Ahmad narrated to us from al-Hasan ibn Ayyoob al-Hadramee who said,

"'Abdullaah ibn Busr ﵁, one of the companions of Allah's Messenger ﷺ, [once] told me 'My sister would send me with gifts to the Messenger of Allah ﷺ, and he would accept them.'"

(*Musnad Ahmad,* Vol. 4, p. 189. The *isnaad* of this *hadeeth* is *hasan*.)

حَدَّثَنَا هِشَامُ بْنُ سَعِيدٍ أَبُو أَحْمَدَ: حَدَّثَنَا الحَسَنُ بْنُ أَيُّوبَ الْحَضْرَمِيُّ قَالَ:حَدَّثَنِي عَبْدُ اللهِ بْنُ بُسْرٍ ﵁ صَاحِبُ رَسُولِ اللهِ ﷺ قَالَ:

كَانَتْ أُخْتِي تَبْعَثُنِي إِلَى رَسُولِ اللهِ ﷺ بِالْهَدِيَّةِ، فَيَقْبَلُهَا.

[مسند أحمد: ١٨٩/٤، إسناده حسن]

304

Hishaam ibn Sa'eed narrated to us from al-Hasan ibn Ayyoob al-Hadramee who said,

"'Abdullaah ibn Busr ﵁ told me, 'The Messenger of Allah ﷺ would accept gifts but would not accept charity.'"

(*Musnad Ahmad,* Vol. 4, p. 189. This *hadeeth* is *saheeh* li ghayrihi and its *isnaad* is *hasan*.)

حَدَّثَنَا هِشَامُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنِي الْحَسَنُ بْنُ أَيُّوبَ الْحَضْرَمِيُّ قَالَ: حَدَّثَنِي عَبْدُ اللهِ بْنُ بُسْرٍ ﵁ قَالَ:

كَانَ رَسُولُ اللهِ ﷺ يَقْبَلُ الْهَدِيَّةَ، وَلَا يَقْبَلُ الصَّدَقَةَ.

[مسند أحمد: ١٨٩/٤، صحيح لغيره، وهذا إسناد حسن كسابقه]

305

حَدَّثَنَا عِصَامُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا أَبُو عَبْدِ اللهِ الْحَسَنُ بْنُ أَيُّوبَ الْحَضْرَمِيُّ قَالَ: أَرَانِي عَبْدُ اللهِ بْنُ بُسْرٍ ﷺ شَامَةً فِي قَرْنِهِ، فَوَضَعْتُ إِصْبُعِي عَلَيْهَا، فَقَالَ: وَضَعَ رَسُولُ اللهِ ﷺ إِصْبُعَهُ عَلَيْهَا، ثُمَّ قَالَ: «لَتَبْلُغَنَّ قَرْنًا» قَالَ أَبُو عَبْدِ اللهِ: وَكَانَ ذَا جُمَّةٍ.

[مسند أحمد: ١٨٩/٤، إسناده حسن]

ʽIsaam ibn Khaalid narrated to us from Abu ʽAbdullaah al-Hasan ibn Ayyoob al-Hadramee who said,

"ʽAbdullaah ibn Busr ﷺ showed me a mole on one side of his head, and I placed my [index] finger on it. [ʽAbdullaah ibn Busr ﷺ] said, 'The Messenger of Allah ﷺ [once] placed his finger on it and said to me: You will live for a hundred years.'"[222]

(*Musnad Ahmad,* Vol. 4, p. 189. The *isnaad* of this *hadeeth* is *hasan*.)

222 - According to *Imaam* adh-Dhahabee, ʽAbdullaah ibn Busr was the last of the Prophet's companions to die in Syria. He was about one hundred years when he died. (LB)

306 حَدَّثَنَا عَلِيُّ بْنُ عَيَّاشٍ قَالَ: حَدَّثَنَا حَسَّانُ بْنُ نُوحٍ حِمْصِيٌّ قَالَ: رَأَيْتُ عَبْدَ اللهِ بْنَ بُسْرٍ ﷺ يَقُولُ:
تَرَوْنَ كَفِّي هَذِهِ، فَأَشْهَدُ أَنِّي وَضَعْتُهَا عَلَى كَفِّ مُحَمَّدٍ ﷺ، وَنَهَى عَنْ صِيَامِ يَوْمِ السَّبْتِ إِلَّا فِي فَرِيضَةٍ وَقَالَ:
«إِنْ لَمْ يَجِدْ أَحَدُكُمْ إِلَّا لِحَاءَ شَجَرَةٍ، فَلْيُفْطِرْ عَلَيْهِ».

[مسند أحمد: ١٨٩/٤، رجاله ثقات، ولكنه معلٌّ]

'Ali ibn 'Ayyaash narrated to us from Hassaan ibn Nooh, who was from Hims, (Syria), who said that he had seen 'Abdullaah ibn Busr ﷺ and that he heard him [once] say [to a group of his companions],

"Do you see this [right] palm of mine? I bear witness that I had placed it on the [right] palm of Muhammad ﷺ.[223] He forbade fasting on Saturdays[224], except in the case of an obligatory fast, and he said, 'If anyone of you [is observing a voluntary fast on a Saturday and] cannot find anything except the bark of a tree, he must [chew it] to break his fast.'"

(*Musnad Ahmad,* Vol. 4, p. 189. The transmitters of this *hadeeth* are trustworthy but it is *mu'all* 'defective'.)

223 - He said this to show people that he was one of the Prophet's companions and that he heard *hadeeth* from him. (LB)

224 - *Sheikh* Muhammad ibn Saalih ibn 'Uthaymeen mentioned in a *fatwaa* that it is permissible to observe a voluntary fast on a Saturday under these circumstances: (1) If one is making up for days he missed in Ramadaan, or observing a fast as a way of expiating for a sin, for instance, as long as one does not single it out deliberately, thinking that there is some virtue in doing so; (2) If one fasts on the Friday before it; (3) If it happens to be one of the days prescribed for observing a fast, such as the day of 'Arafah, 'Ashooraa', six days of *Shawwaal* for one who has fasted Ramadaan; (4) If it happens to be a day one habitually fasts, as in the case of someone who is accustomed to fasting every other day, and the day he fasts happens to be a Saturday. (LB)

307

حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا هِشَامُ بْنُ يُوسُفَ قَالَ: سَمِعْتُ عَبْدَ اللهِ بْنَ بُسْرٍ ﷺ يُحَدِّثُ:
أَنَّ أَبَاهُ صَنَعَ لِلنَّبِيِّ ﷺ طَعَامًا، فَدَعَاهُ فَأَجَابَهُ، فَلَمَّا فَرَغَ مِنْ طَعَامِهِ قَالَ: «اللَّهُمَّ اغْفِرْ لَهُمْ، وَارْحَمْهُمْ، وَبَارِكْ لَهُمْ فِيمَا رَزَقْتَهُمْ».

[مسند أحمد: ٤/١٨٧، صحيح، وهذا إسناد ضعيف]

Hushaym [ibn Bushayr] narrated to us that from Hishaam ibn Yoosuf who said,

"I heard 'Abdullaah ibn Busr ﷺ say that his father made some food for the Prophet ﷺ and invited him, that the Prophet accepted his invitation and that after he had finished eating, he supplicated, *'Allaahummaghfir lahum, warham hum, wa baarik lahum feemaa razaqtahum* (O Allah, have mercy on them, forgive them [their sins] and bless whatever You grant them).'"

(*Musnad Ahmad,* Vol. 4, p. 189. This *hadeeth* is *saheeh* but its *isnaad* is 'weak'.)

308 حَدَّثَنَا أَبُو الْمُغِيرَةِ: حَدَّثَنَا صَفْوَانُ بْنُ عَمْرٍو قَالَ: حَدَّثَنِي عَبْدُ اللهِ بْنُ بُسْرٍ الْمَازِنِيُّ ﷺ قَالَ: بَعَثَنِي أَبِي إِلَى رَسُولِ اللهِ ﷺ أَدْعُوهُ إِلَى طعَامٍ، فَجَاءَ مَعِي، فَلَمَّا دَنَوْتُ مِنَ الْمَنْزِلِ أَسْرَعْتُ، فَأَعْلَمْتُ أَبَوَيَّ، فَخَرَجَا فَتَلَقَّيَا رَسُولَ اللهِ ﷺ وَرَحَّبَا بِهِ، وَوَضَعْنَا لَهُ قَطِيفَةً كَانَتْ عِنْدَنَا زِئْبِرِيَّةً فَقَعَدَ عَلَيْهَا، ثُمَّ قَالَ أَبِي لِأُمِّي: هَاتِ طَعَامَكِ. فَجَاءَتْ بِقَصْعَةٍ فِيهَا دَقِيقٌ قَدْ عَصَدَتْهُ بِمَاءٍ وَمِلْحٍ، فَوَضَعْتُهُ بَيْنَ يَدَيْ رَسُولِ اللهِ ﷺ فَقَالَ: «خُذُوا بِسْمِ اللهِ مِنْ حَوَالَيْهَا، وَذَرُوا ذُرْوَتَهَا، فَإِنَّ الْبَرَكَةَ فِيهَا». فَأَكَلَ رَسُولُ اللهِ ﷺ وَأَكَلْنَا مَعَهُ وَفَضَلَ مِنْهَا فَضْلَةٌ، ثُمَّ قَالَ رَسُولُ اللهِ ﷺ: «اللَّهُمَّ اغْفِرْ لَهُمْ وَارْحَمْهُمْ، وَبَارِكْ عَلَيْهِمْ، وَوَسِّعْ عَلَيْهِمْ فِي أَرْزَاقِهِمْ».

[مسند أحمد: ١٨٨/٤، إسناده صحيح على شرط مسلم]

Abul-Mugheerah [ʿAbdul-Quddoos ibn Hajjaaj] narrated to us from Safwaan ibn ʿAmr who said,

"ʿAbdullaah ibn Busr al-Maazinee ﷺ told me, 'My father sent me to the Prophet ﷺ to invite him to a meal, and he came with me. When [he and] I drew near to the house, I ran on ahead and told my parents [about his arrival]. They came out to meet him and welcome him. They spread for him a piece of velvet cloth that we had, and he sat on it. My father then said to my mother, 'Bring the food.' So she brought a large wooden bowl in which there was porridge which she made with flour she boiled in salted water. She placed it before Allah's Messenger ﷺ, and he said [to us], 'Say *Bismillaah*

(in the name of Allah) and eat from the sides [of the bowl] and leave the top, for the blessing [descends on] the top part of it.' Allah's Messenger ﷺ ate and we ate with him, and there were some leftovers. Then the Messenger of Allah ﷺ supplicated, *'Allaahummaghfir lahum, warham hum, wa baarik 'alayhim, wa wassi' lahum fee arzaaqihim* (O Allah, forgive them [their sins], have mercy on them, bless them and grant them abundant provision).'"

(*Musnad Ahmad,* Vol. 4, p. 188. The *isnaad* of this *hadeeth* is *saheeh* according to the conditions set by Muslim.)

حديث

عبدالله بن عمرو بن أمّ حرام رضي الله عنه

From the *Musnad* of

ʿAbdullaah ibn ʿAmr ibn Umm Haraam رضي الله عنه

309

حَدَّثَنَا كَثِيرُ بْنُ مَرْوَانَ أَبُو مُحَمَّدٍ سَنَةَ إِحْدَى وَثَمَانِينَ وَمِائَةٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ أَبِي عَبْلَةَ قَالَ: رَأَيْتُ عَبْدَ اللهِ بْنَ عَمْرِو بْنِ أُمِّ حَرَامٍ الْأَنْصَارِيَّ ﷺ وَقَدْ صَلَّى مَعَ النَّبِيِّ ﷺ الْقِبْلَتَيْنِ، وَعَلَيْهِ ثَوْبُ خَزٍّ أَغْبَرُ، وَأَشَارَ إِبْرَاهِيمُ بِيَدِهِ إِلَى مَنْكِبَيْهِ، فَظَنَّ كَثِيرٌ أَنَّهُ رِدَاءٌ.

[مسند أحمد: ٤/٢٣٣، حديث حسن، وهذا إسناد ضعيف جدًّا]

Katheer ibn Marwaan Abu Muhammad narrated to us in 181 AH[225] from Ibraaheem ibn Abu 'Ablah who said to us,

"I saw 'Abdullaah ibn 'Amr ibn Umm Haraam al-Ansaaree ﷺ, who had prayed along with the Prophet ﷺ facing both *qiblahs*[226], and he was wearing a garment of sandy [brown] *khazz*[227]." Ibraaheem pointed to his shoulders with his hand, and Katheer [ibn Marwaan] thought the garment he was wearing was a *ridaa'*.[228]

(*Musnad Ahmad,* Vol. 4, p. 189. This *hadeeth* is *saheeh* but its *isnaad* is 'weak'.)

225 - That is, 797 CE. (LB)

226 - *Qiblah* is an Arabic word for the direction that should be faced when a Muslim offers his prayers. Muslims used to pray facing al-Aqsaa Mosque in Jerusalem before Allah commanded the Prophet ﷺ to change the direction of prayer from it to the *Ka'bah* in Makkah. (LB)

227 - There is some difference as to the meaning of the word *khazz*, but generally it is understood to be some material, such as wool, which has some silk woven into it. (LB)

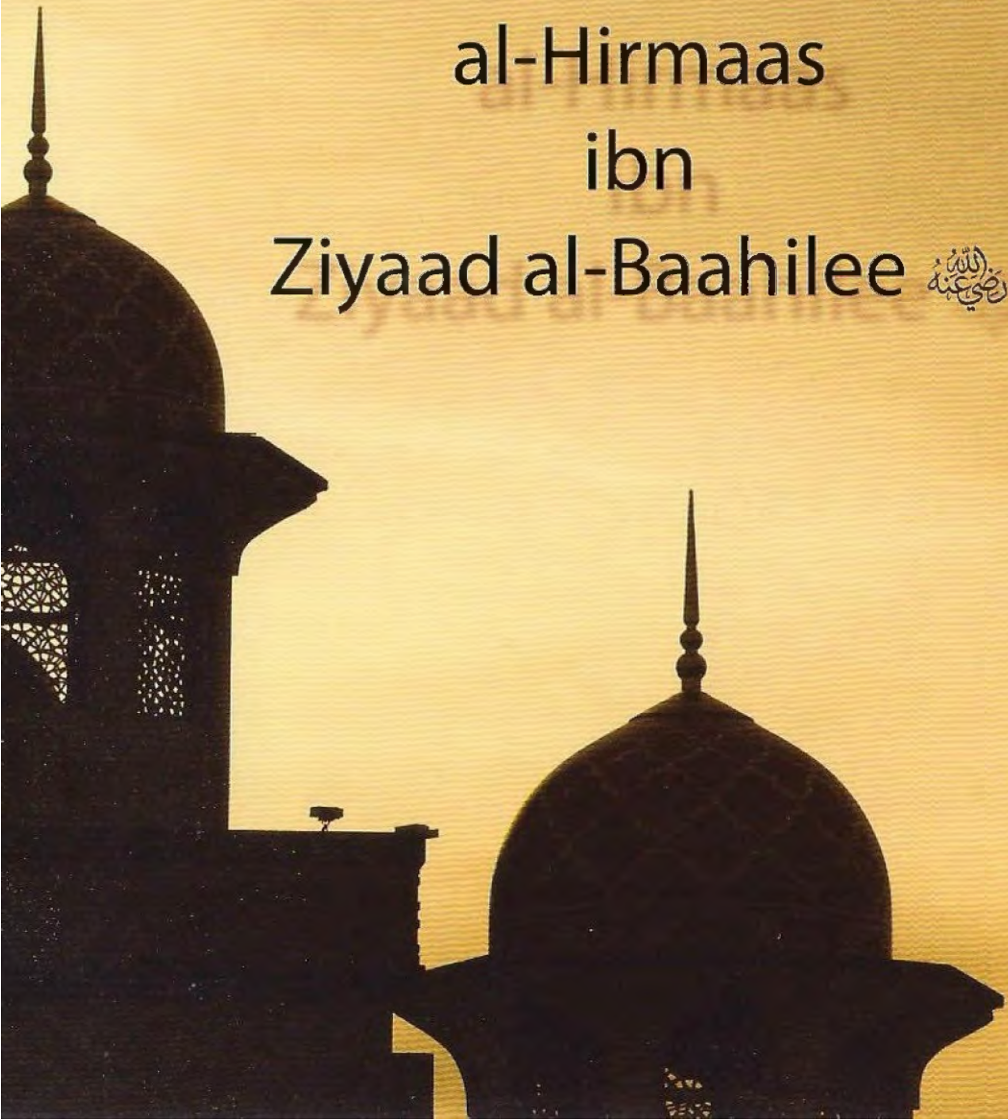
228 - A *ridaa'* is a garment covering the upper part of the body. (LB)

From the *Musnad* of

al-Hirmaas ibn Ziyaad al-Baahilee رضي الله عنه

من مسند

الهرماس بن زِياد الباهلي رضي الله عنه



310

حَدَّثَنَا بَهْزٌ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ: حَدَّثَنَا الْهِرْمَاسُ بْنُ زِيَادٍ الْبَاهِلِيُّ ﷺ قَالَ:
رَأَيْتُ رَسُولَ اللهِ ﷺ وَأَبِي مُرْدِفِي خَلْفَهُ عَلَى حِمَارٍ، وَأَنَا صَغِيرٌ، فَرَأَيْتُ رَسُولَ اللهِ ﷺ يَخْطُبُ
بِمِنًى عَلَى نَاقَتِهِ الْعَضْبَاءِ.

[مسند أحمد: ٥/٧، إسناده حسن]

Bahz [ibn Asad] narrated to us from 'Ikrimah ibn 'Ammaar from al-Hirmaas ibn Ziyaad al-Baahilee ؓ who said,

"I saw the Messenger of Allah ﷺ when I was riding behind my father on a donkey. I was small at the time, and Isaw the Messenger of Allah ﷺ giving a speech in Mina on his she-camel al-'Adbaa'."

(*Musnad Ahmad,* Vol. 5, p. 7. The *isnaad* of this *hadeeth* is *hasan*.)

311

'Abdus-Samad [ibn 'Abdul-Waarith] narrated to us from 'Ikrimah ibn 'Ammaar from al-Hirmaas ibn Ziyaad al-Baahilee ﷺ who said,

"My father made me ride behind him, and I saw the Messenger of Allah ﷺ addressing the people on the day of Sacrifice in Mina, while he was on his she-camel al-'Adbaa'.

(*Musnad Ahmad,* Vol. 5, p. 7. The *isnaad* of this *hadeeth* is *hasan*.)

حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ: حَدَّثَنَا الْهِرْمَاسُ بْنُ زِيَادٍ الْبَاهِلِيُّ رضي الله عنه قَالَ:

كَانَ أَبِي مُرْدِفِي، فَرَأَيْتُ رَسُولَ اللهِ ﷺ يَخْطُبُ النَّاسَ يَوْمَ النَّحْرِ بِمِنًى عَلَى نَاقَتِهِ الْعَضْبَاءِ.

[مسند أحمد: ٥/٧، إسناده حسن]

312

Yahyaa ibn Sa'eed narrated to us from 'Ikrimah ibn 'Ammaar from al-Hirmaas ibn Ziyaad al-Baahilee ﷺ who said,

"I saw the Messenger of Allah ﷺ giving a speech on his mount on the day of Sacrifice in Mina."

(*Musnad Ahmad,* Vol. 3, p. 485. The *isnaad* of this *hadeeth* is *hasan*.)

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ قَالَ: حَدَّثَنِي الْهِرْمَاسُ بْنُ زِيَادٍ الْبَاهِلِيُّ رضي الله عنه قَالَ:

رَأَيْتُ رَسُولَ اللهِ ﷺ يَخْطُبُ عَلَى رَاحِلَتِهِ يَوْمَ النَّحْرِ بِمِنًى.

[مسند أحمد: ٣/٤٨٥، إسناده حسن]

313

حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ وَهُوَ الْعِجْلِيُّ: حَدَّثَنَا الْهِرْمَاسُ بْنُ زِيَادٍ الْبَاهِلِيُّ ﷺ قَالَ:

كُنْتُ رِدْفَ أَبِي يَوْمَ الْأَضْحَى، وَرَسُولُ اللهِ ﷺ يَخْطُبُ عَلَى نَاقَتِهِ بِمِنًى.

[مسند أحمد: ٣/٤٨٥، إسناده حسن، وهو مكرر ما قبله]

Haashim ibn al-Qaasim narrated to us from 'Ikrimah ibn 'Ammaar al-'Ajlee from al-Hirmaas ibn Ziyaad al-Baahilee ﷺ who said,

"I was riding behind my father on the day of *al-Ad-haa*[229] and the Prophet of Allah ﷺ was delivering a sermon while he was on his she-camel in Mina."

(*Musnad Ahmad,* Vol. 3, p. 485. The *isnaad* of this *hadeeth* is *hasan.*)

314

حَدَّثَنَا عَبْدُ اللهِ بْنُ وَاقِدٍ قَالَ: أَخْبَرَنِي عِكْرِمَةُ ابْنُ عَمَّارٍ عَنِ الْهِرْمَاسِ ﷺ قَالَ:

رَأَيْتُ رَسُولَ اللهِ ﷺ يُصَلِّي عَلَى بَعِيرٍ نَحْوَ الشَّامِ.

[مسند أحمد: ٣/٤٨٥، إسناده ضعيف]

'Abdullaah ibn Waaqid narrated to us from 'Ikrimah ibn 'Ammaar from al-Hirmaas ibn Ziyaad al-baahilee ﷺ who said,

"I saw the Messenger of Allah ﷺ praying on a camel in the direction of Syria."[230]

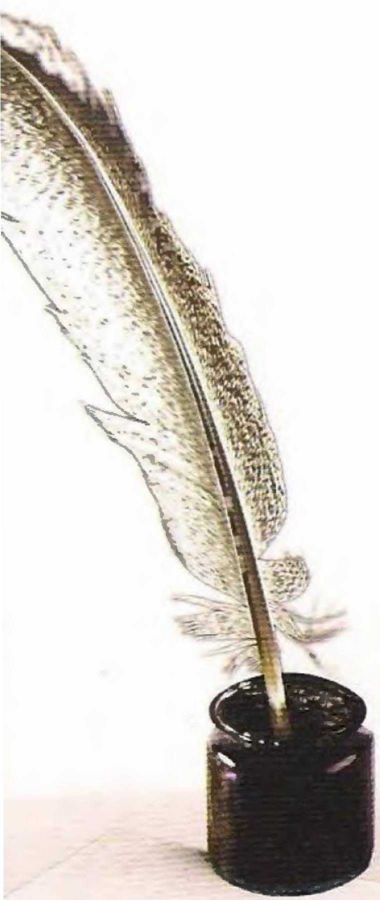
(*Musnad Ahmad,* Vol. 3, p. 485. The *isnaad* of this *hadeeth* is 'weak'.)

229 - *'Eed al-Ad-haa* (festival of sacrifice) falls on the 10th *Dhl-Hijjah.* (LB)

230 - This was a voluntary prayer. Abu Daawood reported on the authority of Anas ibn Maalik ﷺ who said, "When the Messenger of Allah ﷺ was on a journey and wished to offer voluntary prayers, he made his she-camel face the *qiblah* and uttered the *takbeer* (*Allaahu akbar*), then he would pray in whatever direction his mount would make him face. (LB)

من مسند

قدامة بن عبدالله الكلابي رضي الله عنه



From the *Musnad* of

Qudaamah
ibn
ʿAbdullaah al-Kilaabee رضي الله عنه



315

حَدَّثَنَا مُعْتَمِرٌ عَنْ أَيْمَنَ بْنِ نَابِلٍ، عَنْ قُدَامَةَ بْنِ عَبْدِ اللهِ ﷺ قَالَ:

رَأَيْتُ رَسُولَ اللهِ ﷺ يَوْمَ النَّحْرِ يَرْمِي الْجَمْرَةَ عَلَى نَاقَةٍ لَهُ صَهْبَاءَ، لَا ضَرْبَ، وَلَا طَرْدَ، وَلَا إِلَيْكَ إِلَيْكَ.

[مسند أحمد: ٤١٣/٣، إسناده حسن]

Mu'tamir [ibn Sulaymaan] narrated to us from Ayman ibn Naabil, from Qudaamah ibn 'Abdullaah ﷺ who said,

"I saw the Prophet ﷺ on the Day of sacrifice stoning *Jamarat* [*al-'Aqabah*][231] while he was on a reddish-brown camel of his, without striking anyone, pushing him away or telling him to get out of the way."

(*Musnad Ahmad,* Vol. 3, p. 413. The *isnaad* of this *hadeeth* is *hasan*.)

231 - This is the last and largest stone pillar of three stone pillars situated at the entrance of Mina from the direction of Makkah, and which pilgrims stone on 10th *Dhul-Hijjah*. (LB)

316

حَدَّثَنَا مُوسَى بْنُ طَارِقٍ أَبُو قُرَّةَ الزُّبَيْدِيُّ - مِنْ أَهْلِ الْخُصَيْبِ وَإِلَى جَانِبِهَا رِمَعٌ، وَهِيَ قَرْيَةُ أَبِي مُوسَى الْأَشْعَرِيِّ ﷺ. قَالَ أَبِي: وَكَانَ أَبُو قُرَّةَ قَاضِيًا لَهُمْ بِالْيَمَنِ - قَالَ: حَدَّثَنَا أَيْمَنُ بْنُ نَابِلٍ أَبُو عِمْرَانَ قَالَ: سَمِعْتُ رَجُلًا مِنْ أَصْحَابِ النَّبِيِّ ﷺ يُقَالُ لَهُ: قُدَامَةُ - يَعْنِي ابْنَ عَبْدِ اللهِ - يَقُولُ:

رَأَيْتُ رَسُولَ اللهِ ﷺ رَمَى جَمْرَةَ الْعَقَبَةِ يَوْمَ النَّحْرِ، قَالَ أَبُو قُرَّةَ: وَزَادَنِي سُفْيَانُ الثَّوْرِيُّ فِي حَدِيثِ أَيْمَنَ هَذَا: عَلَى نَاقَةٍ صَهْبَاءَ، بِلَا زَجْرٍ، وَلَا طَرْدٍ، وَلَا إِلَيْكَ إِلَيْكَ.

[مسند أحمد: ٤١٣/٣، إسناده حسن]

Moosaa ibn Taariq Abu Qurrah az-Zubaydee, one of the people of al-Husayb, which is next to Rimaʿ village to which Abu Moosa al-Ashʿaree ﷺ belonged, narrated to us (ʿAbdullaah, son of *Imaam* Ahmad said, 'My father said that Abu Qurrah az-Zubaydee was a judge in Yemen.') from Ayman ibn Naabil Abu ʿImraan [al-Makkee] who said,

"I heard a man who was one of the companions of the Prophet ﷺ by the name of Qudaamah ibn ʿAbdullaah [al-Kilaabee] ﷺ say, 'I saw Allah's Messenger ﷺ stone *Jamarat al-ʿAqabah* on the Day of Sacrifice.'" Abu Qurrah also said, "Sufyaan ath-Thawree added to the *hadeeth* of Ayman ibn Naabil al-Makkee [the words]: 'on a reddish-brown camel of his, without shouting at anyone, pushing him away or telling thim to get out of the way.'"

(*Musnad Ahmad,* Vol. 3, p. 413. The *isnaad* of this *hadeeth* is *hasan*.)

317

حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا أَيْمَنُ بْنُ نَابِلٍ قَالَ: سَمِعْتُ شَيْخًا مِنْ بَنِي كِلَابٍ يُقَالُ لَهُ: قُدَامَةُ بْنُ عَبْدِ اللهِ بْنِ عَمَّارٍ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ يَوْمَ النَّحْرِ يَرْمِي الْجَمْرَةَ عَلَى نَاقَةٍ لَهُ صَهْبَاءَ، لَا ضَرْبَ، وَلَا طَرْدَ، وَلَا: إِلَيْكَ إِلَيْكَ.

[مسند أحمد: ٣/٤١٣، إسناده حسن]

Wakee' [ibn al-Jarraah] narrated to us from Ayman ibn Naabil who said, "I heard an old man of Banu Kilaab called Qudaamah ibn 'Abdullaah ibn 'Ammaar [al-Kilaabee] ﷺ say,

"I saw the Prophet ﷺ stone *Jamarat* [*al-'Aqabah*] on the Day of Sacrifice while riding a reddish-brown camel of his, without striking anyone, pushing him away or telling him to get out of the way.'"

(*Musnad Ahmad,* Vol. 3, p. 413. The *isnaad* of this *hadeeth* is *hasan*.)

318

حَدَّثَنَا أَبُو أَحْمَدَ مُحَمَّدُ عَبْدُ اللهِ الزُّبَيْرِيُّ: حَدَّثَنَا أَيْمَنُ بْنُ نَابِلٍ: حَدَّثَنَا قُدَامَةُ بْنُ عَبْدِ اللهِ الْكِلَابِيُّ رضي الله عنه:
أَنَّهُ رَأَى رَسُولَ اللهِ ﷺ رَمَى الْجَمْرَةَ جَمْرَةَ الْعَقَبَةِ مِنْ بَطْنِ الْوَادِي يَوْمَ النَّحْرِ، عَلَى نَاقَةٍ لَهُ صَهْبَاءَ، لَا ضَرْبَ، وَلَا طَرْدَ، وَلَا إِلَيْكَ إِلَيْكَ.

[مسند أحمد: ٤١٣/٣، إسناده حسن]

Abu Ahmad Muhammad ibn ʿAbullaah az-Zubayree from Ayman ibn Naabil from Qudaamah ibn ʿAbdullaah al-Kilaabee ﷺ who said,

"I saw the Messenger of Allah ﷺ on the Day of Sacrifice stoning *Jamarat al-ʿAqabah* from the bottom of the valley while riding a reddish-brown camel of his, without striking anyone, pushing him away or telling him to get out of the way."

(*Musnad Ahmad,* Vol. 3, p. 413. The *isnaad* of this hadeeth is hasan.)

من مسند

يوسف بن عبدالله بن سلام
رضي الله عنهما

From the
Musnad of
Yoosuf ibn ʿAbdullaah ibn Salaam رضي الله عنهما



319

حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي الْهَيْثَمِ الْعَطَّارُ قَالَ: سَمِعْتُ يُوسُفَ بْنَ عَبْدِ اللهِ بْنِ سَلَامٍ ﷺ، وَقَالَ مَرَّةً: سَمِعَهُ مِنْ يُوسُفَ بْنِ عَبْدِ اللهِ بْنِ سَلَامٍ ﷺ، قَالَ:

سَمَّانِي رَسُولُ اللهِ ﷺ يُوسُفَ، وَمَسَحَ عَلَى رَأْسِي.

[مسند أحمد: ٣٥/٤، إسناده صحيح رجاله ثقات]

Wakee' [ibn al-Jarraah] narrated to us from Yahyaa ibn Abul-Haytham al-'Attaar who said,

"I heard Yoosuf ibn 'Abdullaah ibn Salaam (and on another occasion he said he heard it from Yoosuf ibn 'Abdullaah ibn Salaam) ﷺ who said, 'The Messenger of Allah ﷺ named me Yoosuf.'" According to another version, Yoosuf ibn 'Abdullaah ibn Salaam said, 'The Messenger of Allah ﷺ named me Yoosuf and patted me on the head.'

(*Musnad Ahmad,* Vol. 4, p. 35. The *isnaad* of this *hadeeth* is *saheeh*, and its transmitters are 'trustworthy'.)

320

Abu Ahmad az-Zubayree narrated to us from Yahyaa ibn Abul-Haytham who said, "I heard Yoosuf ibn 'Abdullaah ibn Salaam ﷺ say,

'The Messenger of Allah ﷺ sat me on his lap, patted me on the head and named me [Yoosuf].'"

(*Musnad Ahmad,* Vol. 4, p. 35. The *isnaad* of this *hadeeth* is *saheeh*, and its transmitters are 'trustworthy')

حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ: حَدَّثَنَا يَحْيَى بْنُ أَبِي الْهَيْثَمِ قَالَ: سَمِعْتُ يُوسُفَ بْنَ عَبْدِ اللهِ بْنِ سَلَامٍ ﷺ يَقُولُ:

أَجْلَسَنِي رَسُولُ اللهِ ﷺ فِي حَجْرِهِ، وَمَسَحَ عَلَى رَأْسِي، وَسَمَّانِي يُوسُفَ.

[مسند أحمد: ٣٥/٤، إسناده صحيح رجاله ثقات]

321

Muhammad ibn Kunaasah narrated to us from Yahyaa ibn Abul-Haytham al-'Attaar from Yoosuf ibn 'Abdullaah ibn Salaam ﷺ who said,

"The Messenger of Allah ﷺ named me Yoosuf and sat me on his lap."

(*Musnad Ahmad,* Vol. 6, p. 6. The *isnaad* of this *hadeeth* is *saheeh*, and its transmitters are 'trustworthy'.)

حَدَّثَنَا مُحَمَّدُ بْنُ كُنَاسَةَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي الْهَيْثَمِ الْعَطَّارُ عَنْ يُوسُفَ بْنِ عَبْدِ اللهِ بْنِ سَلَامٍ ﷺ قَالَ:

سَمَّانِي رَسُولُ اللهِ ﷺ يُوسُفَ، وَأَجْلَسَنِي فِي حَجْرِهِ.

[مسند أحمد: ٦/٦، إسناده صحيح رجاله ثقات]

322

حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ قَالَ: حَدَّثَنَا ابْنُ الْمُنْكَدِرِ قَالَ: سَمِعْتُ يُوسُفَ بْنَ عَبْدِ اللهِ بْنِ سَلَامٍ ﷺ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ لِرَجُلٍ مِنَ الْأَنْصَارِ وَامْرَأَتِهِ: «اعْتَمِرَا فِي رَمَضَانَ، فَإِنَّ عُمْرَةً فِي رَمَضَانَ لَكُمَا كَحَجَّةٍ». وَقَالَ سُفْيَانُ مَرَّةً: وَلَمْ يَقُلْ: حَدَّثَنَا - يَعْنِي ابْنَ الْمُنْكَدِرِ -: «فَإِنَّ عُمْرَةً فِيهِ كَحَجَّةٍ».

[مسند أحمد: ٣٥/٤، إسناده صحيح رجاله ثقات رجال الشيخين]

Sufyaan ibn 'Uyaynah narrated to us from [Muhammad] ibn al-Munkadir who said that he heard Yoosuf ibn 'Abdullaah ibn Salaam say,

"The Messenger of Allah ﷺ said to a man of the *Ansaar* and his wife, 'Perform *'Umrah* in Ramadaan (Sufyaan said on another occasion the following addition but without using the words: [Muhammad] ibn al-Munkadir narrated to us), for performing *'Umrah* in it is equivalent to performing *Hajj* [in reward].'"[232]

(*Musnad Ahmad,* Vol. 4, p. 35. The *isnaad* of this *hadeeth* is *saheeh*, and its transmitters are 'trustworthy'.)

232 - This does not mean, however, that if someone performs *'Umrah* in *Ramadaan* he does not have to perform the obligatory *Hajj* if he has not performed it before. (LB)

من مسند

العدّاء بن خالد بن هَوْذَة رضي الله عنه



From the *Musnad* of

al-ʿAddaaʾ ibn Khaalid ibn Hawdhah رضي الله عنه

323

حَدَّثَنَا وَكِيعٌ: حَدَّثَنِي عَبْدُ الْمَجِيدِ أَبُو عَمْرٍو: حَدَّثَنِي الْعَدَّاءُ بْنُ خَالِدِ بْنِ هَوْذَةَ ﷺ قَالَ:

رَأَيْتُ رَسُولَ اللهِ ﷺ يَخْطُبُ النَّاسَ يَوْمَ عَرَفَةَ عَلَى بَعِيرٍ قَائِمًا فِي الرِّكَابَيْنِ.

[مسند أحمد: ٥/٣٠، إسناده صحيح]

Wakee' narrated to us from 'Abdul-Hameed Abu 'Amr narrated from al-'Addaa ibn Khaalid ibn Hawdhah ﷺ who said,

"I saw the Messenger of Allah ﷺ addressing the people on the day of 'Arafah on a camel, standing in the stirups."

(*Musnad Ahmad,* Vol. 5, p. 30. The *isnaad* of this *hadeeth* is *saheeh*.)

من مسند

عمرو بن سلمة الجرمي رضي الله عنه

From the

Musnad of

ʿAmr ibn Salimah al-Jarmee رضي الله عنه

324

حدَّثَنَا عبدُ اللهِ، حَدَّثَنِي سنة ثَمَانٍ وَعِشْرِينَ وَمِائَتَيْنِ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا مِسْعَرُ بْنُ حَبِيبٍ الْجَرْمِيُّ: حَدَّثَنِي عَمْرُو بْنُ سَلِمَةَ ﵁ عَنْ أَبِيهِ:

أَنَّهُمْ وَفَدُوا إِلَى النَّبِيِّ ﷺ، فَلَمَّا أَرَادُوا أَنْ يَنْصَرِفُوا قَالُوا: يَا رَسُولَ اللهِ، مَنْ يَؤُمُّنَا؟ قَالَ: «أَكْثَرُكُمْ جَمْعًا لِلْقُرْآنِ - أَوْ أَخْذًا لِلْقُرْآنِ -» قَالَ: فَلَمْ يَكُنْ أَحَدٌ مِنَ الْقَوْمِ جَمَعَ مِنَ الْقُرْآنِ مَا جَمَعْتُ، قَالَ: فَقَدَّمُونِي وَأَنَا غُلَامٌ، فَكُنْتُ أَؤُمُّهُمْ وَعَلَيَّ شَمْلَةٌ لِي قَالَ: فَمَا شَهِدْتُ مَجْمَعًا مِنْ جَرْمٍ إِلَّا كُنْتُ إِمَامَهُمْ، وَأُصَلِّي عَلَى جَنَائِزِهِمْ إِلَى يَوْمِي هَذَا.

[مسند أحمد: ٥/٣٠، إسناده صحيح]

ʿAbdullaah narrated to us in 228AH from Wakeeʿ from Misʿar ibn Habeeb al-Jarmee from ʿAmr ibn Salimah ﵁ from his father that they came in the company of a delegation to the Prophet ﷺ. When they wanted to leave, they said to him,

"Messenger of Allah, who should lead us in prayer?" He said, "The one among you who has gathered (i.e. memorized) the most Qur'an", or maybe he said, "the one who has taken the most Qur'an." ʿAmr ibn Salimah ﵁ went on, "There was no one among the people who had memorised more Qur'an than I had, so they told me to go forward and

lead them in prayer, and I was a young boy.[233] I used to lead them in prayer, wearing a mantle, and I did not attend any gathering of my tribe of Jarm except that I would be their *imaam*, and I have been leading them in their funeral prayers until this day.'"[234]

(*Musnad Ahmad,* Vol. 5, p. 30. The *isnaad* of this *hadeeth* is *saheeh*.)

233 - He was only six or seven years old at that time, according to al-Bukhaaree's report. (LB)
234 - That is, until the day he narrated this report. (LB)

325

حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنَا أَيُّوبُ عَنْ عَمْرِو بْنِ سَلِمَةَ ﷺ قَالَ:

كُنَّا عَلَى حَاضِرٍ، فَكَانَ الرُّكْبَانُ - وَقَالَ إِسْمَاعِيلُ مَرَّةً: النَّاسُ - يَمُرُّونَ بِنَا رَاجِعِينَ مِنْ عِنْدِ رَسُولِ اللهِ ﷺ، فَأَدْنُو مِنْهُمْ فَأَسْمَعُ، حَتَّى حَفِظْتُ قُرْآنًا، وَكَانَ النَّاسُ يَنْتَظِرُونَ بِإِسْلَامِهِمْ فَتْحَ مَكَّةَ، فَلَمَّا فُتِحَتْ، جَعَلَ الرَّجُلُ يَأْتِيهِ فَيَقُولُ: يَا رَسُولَ اللهِ، أَنَا وَافِدُ بَنِي فُلَانٍ وَجِئْتُكَ بِإِسْلَامِهِمْ. فَانْطَلَقَ أَبِي بِإِسْلَامِ قَوْمِهِ، فَرَجَعَ إِلَيْهِمْ، فَقَالَ: قَالَ رَسُولُ اللهِ ﷺ: «قَدِّمُوا أَكْثَرَكُمْ قُرْآنًا». قَالَ: فَنَظَرُوا وَأَنَا لَعَلَى حِوَاءٍ عَظِيمٍ، فَمَا وَجَدُوا فِيهِمْ أَحَدًا أَكْثَرَ قُرْآنًا مِنِّي، فَقَدَّمُونِي وَأَنَا غُلَامٌ، فَصَلَّيْتُ بِهِمْ وَعَلَيَّ بُرْدَةٌ، وَكُنْتُ إِذَا رَكَعْتُ أَوْ سَجَدْتُ قَلَصَتْ فَتَبْدُو عَوْرَتِي، فَلَمَّا صَلَّيْنَا تَقُولُ عَجُوزٌ لَنَا دَهْرِيَّةٌ: غَطُّوا عَنَّا اسْتَ قَارِئِكُمْ! قَالَ: فَقَطَعُوا لِي قَمِيصًا. فَذَكَرَ أَنَّهُ فَرِحَ بِهِ فَرَحًا شَدِيدًا.

[مسند أحمد: ٣٠/٥، إسناده صحيح]

Isma'eel narrated to us from Ayyoob [as-Sikhtiyaanee] from 'Amr ibn Salimah ﷺ who said,

"We (i.e. the people of Jarm tribe) lived in a place [which was a thoroughfare], and the riders (On another occasion Isma'eel used the word 'people' instead of 'riders') would pass by us on their way back home after seeing the Messenger of Allah ﷺ, so I would go close to them and listen [to their

recitation of the Qur'an] until I memorized so much of it.[235] The people[236] were waiting for the conquest of Makkah so that they would embrace Islam.[237] When it was conquered, men would go to him and [each] would say, 'Messenger of Allah, I am the delegate of such-and-such a tribe, and I have come to you to announce that they have embraced Islam.' My father set out to announce that his people had embraced Islam, and then he came back and said, 'The Messenger of Allah ﷺ said: Let the person among you who knows most Qur'an lead you in prayer.' They looked around, and I was among a large number of people, but they could not find anyone who knew more Qur'an than I did, so they made me lead the prayers although I was still a little boy. I would then lead them in prayer wearing a [short] garment[238], but whenever I led them in prayer and bowed or prostrated it would be slightly lifted, revealing [part of] my *'awrah*. A very old woman [from our tribe] said [to the people], 'Cover the buttocks of your reciter for us.' So they made a [long] garment for me. I had never been as happy before as I was with that garment."

(*Musnad Ahmad,* Vol. 5, p. 30. The *isnaad* of this *hadeeth* is *saheeh*.)

235 - 'Amr ibn Salamah ﷺ was so keen to learn the Qur'an by heart at a very tender age that he would ask people about the Qur'anic verses the Prophet ﷺ has taught them and commit them to memory. (LB)
236 - That is, the Arabs other than Quraysh, as in the narration reported by al-Bukhaaree. (LB)
237 - The narration reported by al-Bukhaaree mentions that they delayed their conversion to Islam until the Conquest of Makkah. They used to say. "Leave him (i.e. Muhammad ﷺ) and his people the Quraysh. If he overpowers them then he is a true Prophet." As soon as Makkah was conquered, every tribe rushed to embrace Islam. (LB)
238 - The narration in *Saheeh al-Bukhaaree* further defines this mantle as being a black square garment. (LB)

من مسند

عمير مولى آبي اللحم الغفاري رضي الله عنه

From the *Musnad* of

ʿUmayr, the Freed Slave of Aabil-Lahm al-Ghifaaree رضي الله عنه

326

حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ عَنْ مُحَمَّدِ بْنِ زَيْدٍ: حَدَّثَنِي عُمَيْرٌ مَوْلَى آبِي اللَّحْمِ ﷺ قَالَ:
شَهِدْتُ خَيْبَرَ مَعَ سَادَتِي، فَكَلَّمُوا فِيَّ رَسُولَ اللهِ ﷺ، فَأَمَرَنِي فَقُلِّدْتُ سَيْفًا، فَإِذَا أَنَا أَجُرُّهُ، فَأُخْبِرَ أَنِّي مَمْلُوكٌ، فَأَمَرَ لِي بِشَيْءٍ مِنْ خُرْثِيِّ الْمَتَاعِ.

[مسند أحمد: ٥/٢٢٣، إسناده صحيح على شرط مسلم]

Bishr ibn al-Mufaddal narrated to us from Muhammad ibn Zayd from 'Umayr, the freed slave of Aabil-Lahm ﷺ, who said,

"I witnessed [the conquest of] Khaybar with my masters, and they spoke to the Messenger of Allah ﷺ about [whether I could fight the Jews alongside the Muslims], and he permitted me to do so. I was then given a sword, and I started dragging it [behind me][239]. When he was informed that I was a slave, he ordered that I be given some goods and chattels."

(*Musnad Ahmad,* Vol. 4, p. 35. The *isnaad* of this *hadeeth* is *saheeh*, and its transmitters are 'trustworthy')

239 - That is, due to his young age. (LB)

من مسند

طارق بن أشيم الأشجعي رضي الله عنه



From the *Musnad* of

Taariq ibn Ashyam al-Ashja'ee رضي الله عنه

327

حَدَّثَنَا يَزِيدُ قَالَ: أَخْبَرَنَا أَبُو مَالِكٍ قَالَ:

حَدَّثَنِي أَبِي أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ وَإِذَا أَتَاهُ الْإِنْسَانُ يَسْأَلُهُ، قَالَ: يَا نَبِيَّ اللهِ، كَيْفَ أَقُولُ حِينَ أَسْأَلُ رَبِّي؟ قَالَ: «قُلِ: اللَّهُمَّ اغْفِرْ لِي، وَارْحَمْنِي، وَاهْدِنِي، وَارْزُقْنِي»، وَقَبَضَ كَفَّهُ إِلَّا الْإِبْهَامَ وَقَالَ: «فَإِنَّ هَؤُلَاءِ يَجْمَعْنَ لَكَ خَيْرَ دُنْيَاكَ وَآخِرَتِكَ».

[مسند أحمد: ٦/٣٩٥، إسناده صحيح على شرط مسلم]

Yazeed [ibn Haarron] narrated to us from Abu Maalik [Sa'd ibn Taariq ibn Ashyam] who said,

"My father[240] told me that he heard Allah's Messenger ﷺ say, when someone came and asked Allah's Messenger ﷺ, 'What should I say when I ask my Lord?', 'Say: *Allaahummaghfir lee, warhamnee, wahdinee, warzuqnee* (O Allah! Forgive me, have mercy on me, guide me and grant me provision).''' Then he clenched his fist, except for the thumb, and said, 'These [words] will serve as a means to avail you of the good of this world and the hereafter.'''

(*Musnad Ahmad,* Vol. 4, p. 35. The *isnaad* of this *hadeeth* is *saheeh*, and its transmitters are 'trustworthy'.)

240 - His father was Taariq ibn Ashyam al-Ashja'ee ﷺ. (LB)

328

قَالَ: وَسَمِعْتُهُ يَقُولُ لِلْقَوْمِ:

«مَنْ وَحَّدَ اللَّهَ، وَكَفَرَ بِمَا يُعْبَدُ مِنْ دُونِهِ، حَرُمَ مَالُهُ وَدَمُهُ، وَحِسَابُهُ عَلَى اللهِ عَزَّ وَجَلَّ».

[مسند أحمد: ٣٩٥/٦، إسناده صحيح على شرط مسلم]

Yazeed [ibn Haarron] narrated to us from Abu Maalik [Sa'd ibn Taariq ibn Ashyam] who said,

"My father told me, 'I heard him (i.e. the Prophet ﷺ) say to a group [of his companions]: Whoever affirms the Oneness of Allah[241] and disbelieves in all [the false gods] that are worshipped besides Him, his property and life will be protected, and his reckoning is with Allah.'"

(*Musnad Ahmad,* Vol. 4, p. 35. The *isnaad* of this *hadeeth* is *saheeh*, and its transmitters are 'trustworthy'.)

241 - This also entails belief in the prophethood of Muhammad ﷺ. (LB)

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حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ: حَدَّثَنَا خَلَفٌ عَنْ أَبِي مَالِكٍ قَالَ:

كَانَ أَبِي قَدْ صَلَّى خَلْفَ رَسُولِ اللهِ ﷺ وَهُوَ ابْنُ سِتَّ عَشْرَةَ سَنَةً وَأَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ، فَقُلْتُ لَهُ: أَكَانُوا يَقْنُتُونَ؟ قَالَ: لَا أَيْ بُنَيَّ مُحْدَثٌ.

[مسند أحمد: ٦/٣٩٤، حديث صحيح]

Husayn ibn Muhammad narrated to us from Khalaf from Abu Maalik [Sa'd ibn Taariq ibn Ashyam] who said,

"My father prayed behind Allah's Messenger ﷺ, when he was sixteen years old. He also prayed behind Abu Bakr, 'Umar and 'Uthmaan. I asked him, 'Did they recite *qunoot* supplication?'[242] He said, 'No, they didn't, son. it is a [religious] innovation.'"

(*Musnad Ahmad,* Vol. 4, p. 35. The *isnaad* of this *hadeeth* is *saheeh*, and its transmitters are 'trustworthy')

242 - The narration reported by Ibn Maajah goes, "Did they recite *qunoot* supplication in the *Fajr* prayer?" (LB)

330 حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: أَخْبَرَنَا أَبُو مَالِكٍ قَالَ:

قُلْتُ لِأَبِي: يَا أَبَتِ، إِنَّكَ قَدْ صَلَّيْتَ خَلْفَ رَسُولِ اللهِ ﷺ وَأَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ، وَعَلِيٍّ هَاهُنَا بِالْكُوفَةِ قَرِيبًا مِنْ خَمْسِ سِنِينَ، أَكَانُوا يَقْنُتُونَ؟ قَالَ: أَيْ بُنَيَّ، مُحْدَثٌ.

[مسند أحمد: ٣/٤٧٢، إسناده صحيح على شرط مسلم]

Yazeed ibn Haaroon narrated to us from Abu Maalik [Sa'd ibn Taariq ibn Ashyam] who said,

"I [once] asked my father, 'You prayed behind the Messenger of Allah ﷺ, Abu Bakr, 'Umar and 'Uthmaan, and behind 'Ali here in Kufah for about five years. Did they [ever] recite *qunoot* supplication at all?' He said, 'That is a [religious] innovation, son.'"

(*Musnad Ahmad,* Vol. 4, p. 35. The *isnaad* of this *hadeeth* is *saheeh*, and its transmitters are 'trustworthy'.)

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حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ بِبَغْدَادَ: أَخْبَرَنَا أَبُو مَالِكٍ الْأَشْجَعِيُّ سَعْدُ بْنُ طَارِقٍ عَنْ أَبِيهِ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ:

«بِحَسْبِ أَصْحَابِي الْقَتْلُ».

[مسند أحمد: ٣/٤٧٢، إسناده صحيح على شرط مسلم]

Yazeed ibn Haaroon narrated to us in Baghdad from Abu Maalik Sa'd ibn _T_aariq al-Ashja'ee from his father who said that he heard the Prophet ﷺ say,

"It is sufficient [punishment] for my companions to be killed."[243]

(*Musnad A_h_mad,* Vol. 4, p. 35. The *isnaad* of this *_h_adeeth* is *_s_a_h_ee_h_*, and its transmitters are 'trustworthy'.)

243 - That is, those among them who engaged in fighting at the time of trials and tribulations (as is the case in the Battle of the Camel) and killed those who were in the right, mistakenly thinking that they were in the right. This would serve as punishment for them in this life but also as a means of having their sins forgiven in the hereafter. See *Imaam* al-Manaawee's *Fay_d_ al-Qadeer*. (LB)

من مسند

أميمة بنت رقيقة رضي الله عنها

From the *Musnad* of

Umaymah bint Ruqayqah رضي الله عنها

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حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ قَالَ: سَمِعَ ابْنُ الْمُنْكَدِرِ أُمَيْمَةَ بِنْتَ رُقَيْقَةَ ﵂ تَقُولُ: بَايَعْتُ رَسُولَ اللهِ ﷺ فِي نِسْوَةٍ، فَلَقَّنَنَا: «فِيمَا اسْتَطَعْتُنَّ وَأَطَقْتُنَّ». قُلْتُ: اللهُ وَرَسُولُهُ أَرْحَمُ بِنَا مِنْ أَنْفُسِنَا، قُلْتُ: يَا رَسُولَ اللهِ، بَايِعْنَا، قَالَ: «إِنِّي لَا أُصَافِحُ النِّسَاءَ، إِنَّمَا قَوْلِي لِامْرَأَةٍ، قَوْلِي لِمِائَةِ امْرَأَةٍ».

[مسند أحمد: ٦/٣٥٧، إسناده صحيح، رجاله ثقات رجال الشيخين]

Sufyaan ibn 'Uyaynah narrated to us from [Muhammad] ibn al-Munkadir who said that he heard Umaymah bint Ruqayqah[243] ﵂ say,

"I swore allegiance to the Messenger of Allah ﷺ along with some other women, and he taught us to say 'as much as you can and bear.' Allah and His Messenger are more merciful to us than ourselves. I said, 'Messenger of Allah, accept our pledge [by shaking hands with us].' He said, 'I do not shake hands with women. Accepting the pledge of one woman is sufficient for one hundred women.'"

(*Musnad Ahmad,* Vol. 4, p. 35. The *isnaad* of this *hadeeth* is *saheeh*, and its transmitters are 'trustworthy'.)

243 - Ruqayqah, the mother of Umaymah, was the sister of Khadeejah bint Khuwwaylid, ﵂ the first wife of the Prophet ﷺ. (LB)

بسم الله الرحمن الرحيم

المملكة العربية السعودية
وزارة الشؤون الإسلامية والأوقاف
والدعوة والإرشاد
مكتب الوزير

الرقم : ________
التاريخ : ________
المشفوعات : ________

الحمد لله رب العالمين ، والصلاة والسلام على أشرف الأنبياء والمرسلين ، نبينا محمد وعلى آله وصحبه أجمعين ، أما بعد :

فإن من فضل الله على هذه الأمة أن حفظ لها دينها وهيأ لها أسباب ذلك ، حيث جعل فيها أئمة حفاظ ، حفظ الله بهم سنة النبي الكريم محمد بن عبد الله الذي ختم الله به النبوة ، فبقي كتاب الله وسنة النبي ﷺ حجة على الناس ، وكان من الأئمة الذين حفظ الله بهم السنة ، الإمام أحمد بن حنبل – رحمه الله – ، ومن مصنفاته التي كتبها لحفظ السنة كتابه « **المسند** » ، فقد كان أحد دواوين السنة الجليلة .

وقد كان العلماء وأئمة الحديث يحرصون على علو الإسناد ، وقد روى الإمام أحمد في « **المسند** » ما يزيد على ثلاثمائة حديث ثلاثية ليس بينه وبين النبي ﷺ إلا ثلاثة رواة ، وقام بجمعها من المسند محمد بن أحمد السفاريني – رحمه الله – وجعلها لوحدها في مصنف .

وهذا يدل على عناية أئمة الحديث بالسنة النبوية ، والحرص على تدوينها بأصح طريق ، وتبليغها بأيسر رواية ، عن الأئمة العدول الضابطين من أهل الحديث والعارفين به ، امتثالاً لقول النبي ﷺ : « **بلغوا عني ولو آية** » [أخرجه البخاري] .

بسم الله الرحمن الرحيم

المملكة العربية السعودية
وزارة الشؤون الإسلامية والأوقاف
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مكتب الوزير

الرقم : ________
التاريخ : ________
المشفوعات : ________

وقد قامت مكتبة دار السلام الدولي بترجمة ثلاثيات مسند الإمام أحمد إلى اللغة الإنجليزية مساهمة في تبليغ سنة النبي ﷺ ، وتعريفاً بأئمة الحديث الذين هيأهم الله تعالى ووفقهم لنقل السنة النبوية وحفظها .

فأسأل الله تعالى أن يكتب جزيل الأجر لجميع من أسهم في ذلك ، وأن يجعلنا من أتباع النبي ﷺ ، وأن يثبتنا على ذلك .

وصلى الله وسلم على نبينا محمد وعلى آله وصحبه أجمعين .

وزير الشؤون الإسلامية والأوقاف
والدعوة والإرشاد

صالح بن عبد العزيز بن محمد آل الشيخ

ثلا ثيات مسند الإمام أحمد بن حنبل رحمه اللّٰه

(باللغــة الإنجليزيــه)

Amongst the countless blessings which Almighty Allah has bestowed upon the Muslims is that He has preserved their religion for them and provided the appropriate means for Islam to be safeguarded and preserved, in that He has raised erudite scholars through whom the *Sunnah* of the Noble Prophet, Muhammad ibn 'Abdullaah ﷺ, the seal of the prophets, has been preserved. Thus the Book of Allah and the *Sunnah* of the Prophet ﷺ provide evidence against mankind. One of the scholars through whom Allah preserved the *Sunnah* was *Imaam* Ahmad ibn Hanbal ؓ, and one of the books that he wrote to preserve the *Sunnah* is *al-Musnad*, which is one of the major collections of the noble *Sunnah*.

Muslim scholars, particularly *hadeeth* scholars, were keen on *ahaadeeth* with few narrators between the *hadeeth* reporter and the Prophet ﷺ. In fact, *Imaam* Ahmad reported more than three hundred "*thulaathiyyaat*", *ahaadeeth* with only three narrators between him and the Prophet ﷺ. These *ahaadeeth* were collected from *al-Musnad* by *Shaykh* Muhammad ibn Ahmad ibn Saalim as-Saffaareenee al-Hanbalee ؓ in a separate book.

This example clearly points to the great care shown by *hadeeth* scholar to the Prophet's *Sunnah*, as they were keen to compile the *Sunnah* with the soundest chains of narrators (*isnaad*) and convey it in the easiest manner possible, from leading scholars of *hadeeth* who were of extremely good character and who approached the reports with accuracy and deep knowledge, in compliance with to the Prophet's instructions: "Convey [whatever you learn] from me, even if it is just one verse." (Narrated by al-Bukhaaree)

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